Εὐαγγέλιον τῦ Χριστιανισμε;

OR A

DISCOURSE,

Touching the

EXCELLENCY and *USEFULNESS*

OF THE

CHRISTIAN RELIGION,

Both in its

PRINCIPLES and PRACTICES.

Chiefly design'd by the *AUTHOR*, for the Benefit of his *PARISHIONERS.*

By STEPHEN KAYE, *M. A.* and Rector of *Manton* in *Lincoln-shire.*

John. 3. 16. *God so loved the World, that he gave his only begotten Son: that whosoever believeth in him, should not perish, but have everlasting Life.*

YORK,
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( )

To the Right Worſhipful

Sir JOHN KAYE,

Of *Woodſome* Baronet, one of His Majeſtie's Deputy *Lieutenants* for the Weſt Riding of the County of *York*.

Honoured SIR,

'TIs *not the apprehenſion of any Worth or Excellency in this* Diſcourſe, (*except what its Subject Matter imports*) *that could tempt me to the Publication of it: Nor am I ſo vain as to think, that any thing of mine ſhould find ſuch Acceptance in a learned and critical Age, but that the Dread of its ſevere Cenſures would rather deter me from appearing in public, then the Opinion of my own*

Performances could encourage me thereunto; ſave, that I hope by committing my well intended, tho' ſlender Labours *to Your worthy* Patronage, *I ſhall be ſecured at leaſt (however | otherwiſe treated) from open Reprehenſion or Calumny, by ſheltring my ſelf under the tutelar Umbrage of Your great Name. A Name indeed deſervedly great; if Your exemplary Piety and Virtue; Your Loyalty to our* Gracious Soveraign, *and Integrity to the* preſent Government; *if Your ſtrict and impartial Adminiſtration of Juſtice; Your charitable Temper in compoſing Differences, to the ſingular Benefit and Satisfaction of the neighbouring Country; if Your excellent Pattern of Houſhold Government in all the Relations and Circumſtances of it; and Your particular Reſpect and Deference to all the truly loyal and Orthodox* Sons of the Church of England, *but the* Clergy *eſpecially: If all theſe I ſay, and Your other innumerable Acts of Charity and Beneſi-*

Beneficence may add any thing to Your Character; no Perſon of Your Rank has more improv'd the Patrimony of Honour, (deriv'd from Your truly Religious and Loyal Anceſtors) nor advanc'd a Family to an higher Pitch in the general Eſteem of All. But I would not offend Your Modeſty with more particular Enumerations and Eulogies of Your Merits: And indeed, the Tranſactions of Your whole Life are ſo obvious to a conſiderable Part of the Nation, that 'twould be very incongruous to inlarge this Dedication *with needleſs Panegyricks. To whom then could I dedicate this* Diſcourſe *with that equal Reſpect of Choice and Duty, as to Your Self; who, (beſides Your Integrity and Succeſs in thoſe public Adminiſtrations) have not only been a Friend and Patron, but even a Parent to the* Author; *both whilſt Your domeſtic Chaplain, and always ſince: So that the ſincereſt Gratitude and Service in my private Devotions are too ſmall a*

Beneficiorum memoria ſenescere non debet Sen. Lib. de Beneficiis.

Tribute, for those many and undeserved Favours Your Bounty has bestow'd on me and mine. And therefore, as my Book *in Duty desires Your* Patronage; *so, for many considerable Reasons I have ventur'd it abroad in the World under Your Protection. But 'tis not expedient, nor do You expect that I should acquaint the World with the Particulars that I owe You: Besides, those verbal Acknowledgements (as they are often censur'd; so they) are but unsuitable Returns for real & great Favours. 'Tis Love and Duty that's payable from Your* Votary; *and I have no other Way at present to discharge my Obligations, than by a humble* Dedication *of my* Labours *to the Memory of Your* Name *and* Family, *which I desire to do with all possible Respect and Observance: And may it prove (as 'tis sincerely design'd) a lasting* Monument to Posterity *of Your courteous* Beneficence, *and my real* Gratitude.

Primitias Cordis & Oris.

I hope, (Sir) *You'l find in the candid per-*

Peruſal, that this Diſcourſe *does carry in it the Stamp and Impreſs of* Truth *and* Holineſs: *And as I could not have choſen a Subject more* Excellent and Beneficial *in it ſelf, ſo neither, (I am well aſſur'd) more acceptable to You; which will miniſter the hope at leaſt, that the* Dignity and Uſefulneſs *thereof, may atone for the want of Elegancy in the Compoſure.*

Quod ſcriptum habetur ſemper vacat ad legendum, cum vacat legenti. Ne onerosum ſit præſens, quod cum voles ſumitur, cum voles ponitur. *Aug.* Ep. 1.

Such as it is (good Sir*) be pleas'd to accept it, as the humble* Meſſenger of my Duty and Reſpect; *that by the Favour of Your* Patronage, *my Endeavours herein may be more kindly interpreted: Nor need I fear a Reprimand for the Boldneſs of this Attempt; ſince Your Goodneſs will pardon, and your Candor bear with more Indiſcretions, than I would willingly be guilty of.*

God Almighty *bleſs You in Your ready and loyal Intentions to ſerve Your* King and Country, *in the faithful Management of that* honourable Truſt *repoſed in You by both: and may You perſevere*

severe in your pious and zealous Resolutions to serve the King of Kings *sincerely and affectionately, in the* Communion of this best of Churches. *And that You may be every way happy in Your incomparably prudent and pious* Lady, *those hopeful* Cions *Your* Children and Grand-children, *and all Your Worthy* Relations; *(whereby* You *and* They *may prove* Ornaments *to Your Country,* Instruments *of God's Glory here, and Possessors of it hereafter) shall be the daily* Prayer *of,*

Worthy SIR,

Your most humble, most obliged,

and

most faithful Servant,

S. K.

To my worthy Friend,

Mr. GEORGE JOLLAND

Of Glamford-Briggs *in the County of* Lincoln; *and to all and every of 'em, who are or have been my* PARISHIONERS.

SIR,

THere are many cogent Reasons which induce me to prefix your Name to this *Epistle*: For, besides those personal Obligations which I am not able to recount, and the Relation you bear to the *Parish* wherein I was several Years *Incumbent*; (and wherein your good Example and Authority have had no small Influence, for the Advancement of the Interest of the *establish'd Religion and Government*,) I say, besides all these, I could instance in many Particulars of your singular respect and

Kindneſs to all honeſt orthodox Clergy-men, your Charity to the Poor, but eſpecially poor Scholars, and your Hoſpitality to all; not to mention your pious Beneficence in repairing and beautifying God's Houſe at ſo great a Charge: But, I would neither offend you nor my *Reader*, with that unpleaſing and phantaſtical Method of Flattery and Oſtentation.

Yet (*Sir*) I ſhall never be awanting in my Wiſhes, and hearty Prayers for you; that you may perſevere in your Endeavours to preſerve and propagate that Order and Uniformity in God's Worſhip, which you have hitherto proſecuted with ſo much Zeal, Succeſs, and Integrity. So, that by your Proficiency in Grace and Virtue, you may not only erect a Monument to your ſelf, but tranſmit a Bleſſing (with a plentiful Eſtate) to your hopeful Poſterity.

AND now my moſt kind and reſpective *Pariſhioners*, (for whom this ſmall

ſmall practical *Diſcourſe* is chiefly intended) you are not inſenſible of the Occaſion of my Removal from you, and the Inconveniencies which I then ſuffer'd by it, which I am now unwilling to repeat, ſave that I do unfeignedly pardon the unhappy Inſtrument of it. And tho', I hope my Paſtoral Care and Affection for you (in my Abſence) did not fall much ſhort of my Obligations; yet, becauſe I could not perſonally diſcharge my Duty, I then reſolv'd to compoſe this *Treatiſe* chiefly for your Uſe, and do now preſent it to your candid Acceptance. Wherein I've endeavour'd to remind you of thoſe *Truths* which I have formerly taught, and wherein (I hope) you are now eſtabliſh'd. Whereunto I have added ſome *Forms of Prayer*, for the Benefit of private Perſons and Families; which I heartily beg (not only for my Satisfaction, but your own) that you would ſincerely, fervently, and conſtantly make uſe of,

Mor-

Morning and Evening, both with your *Families*, and in your *Closets*. Yet so, that (when Opportunitie's present) you do not neglect the more solemn and public *Service of the Church*, for the wilful Omission of this important and necessary Duty of *Religion*, as 'tis highly dishonourable to God, a Scandal to our holy Profession, and of very dangerous and damnable Consequence to all, but to Masters of Families especially, who have the chief and immediate Charge of, and Inspection over the rest; so, if it be sincerely and devoutly perform'd, this will intitle you to, and qualifie you not only for the Comforts and Blessings of this, but a future and better Life: Nor have I the least cause to doubt, but that my well meant Endeavours herein, will meet with a ready and kind Acceptance, from you especially. And may your hearty Compliance with the *Truth and Duties* herein recommended,

bring

bring you by degrees, to the perfect Knowledge and Practice of true Wisdom and Holiness; and make you abound still more and more in all the Virtues and Graces of the inner-man, to the Praise and Glory of our infinite Creator and Redeemer.

This *Discourse* (I hope) will prove so agreeable to the primitive Institution of the *Christian Religion*, that the *Excellency and Usefulness* thereof, (as the Title imports) are in a great Measure represented, both in its *Principles and Practices*. A *Religion*, which shews the Dignity of Christ's Person, the Sufficiency of his Merits, and the faithful Administration of his Offices; by vertue whereof, *he is made unto us Wisdom, Righteousness, Sanctification, and Redemption.* A *Religion*, which above all things teacheth us to be godly and honest, pure and peaceable, and to abound in all the Fruits of Piety, Justice, Charity, Sobriety, Loyalty, &c. and in all and every

one

one of these *without partiality, without hypocrisie.*

And herein I have endeavour'd to be serious and practical, rather then make use of any vain glorious Digressions of Wit and Eloquence; and have not fail'd to beg the Assistances of God's Grace and holy Spirit to direct me in the Composure. Besides, the private Satisfaction I have experienc'd already, and the Benefit which (I hope) you'l reap by it, will not only compensate all the hard Measures I can meet with; but sufficiently countervail all my Pains and Fatigues herein. Nor am I concern'd for any more in this World, then to discharge the Duties of my Calling with a good Conscience, and leave behind me a good Example. I have not much troubled my *Reader*, with the Quotation of those *Authors* I have made use of. And the Faults which have escap'd the Press are neither very many nor material; yet there are some

ſome, which I deſire he will either candidly cenſure, or correct.

And now, let us all indeavour (as we are oblig'd by the many powerful Motives of Duty and Intereſt) to adorn this moſt *excellent Religion of the holy and eternal Jeſus*, by our unſhaken Faith in its Principles, and hearty Compliance with all its juſt and reaſonable Commands and Conſtitutions whatſoever. So that we may reap in this World Satisfaction and Peace of Mind, and in the World to come Life everlaſting. And if this *Diſcourſe*, (now that 'tis made public,) may any way conduce to the magnifying of God's Glory, and the Intereſt of his Church; (which is the Argument of it) I ſhall return him moſt hearty and unfeigned Thanks for the Succeſs, and my Friends for the Encouragement in the Publication. Now, to God's merciful Guidance, Protection, and Bleſſing I commit you: And as the Aſſiſtance

of

of your Prayers, to enable me the better to discharge my Duty in the Ministerial Office, is not the least Part of my Happiness; (for the Duties of Minister and People are reciprocal,) so I doubt not, but 'twill be Comfort and Satisfaction to you, to have this Assurance from me, that I am in all Sincerity,

Your truly affectionate Pastor,

and faithful Servant in Christ,

S. K.

York, *January* 23.
1685.

THE

THE

EXCELLENCY, and USEFULNESS Of the Christian Religion, &c.

The INTRODUCTION.

THE Knowledge of the *Christian Religion* is justly prefer'd to the knowledge of any other Religion or Institution in the World: Not only in respect of the *external Evidence*, which we have of the *Truth* of it, and the Divine *Authority* of its *Doctrine*; but likewise as to those *internal Excellencies*, which no other *Religion* can pretend to. For all the *Principles*, and *Precepts*, and *Duties* of the *Gospel*, are not only most excellent and ravishing in themselves; but highly advantagious and beneficial to us: And so calculated to our Nature on Purpose, as to make us wiser, and better, holy and vertuous here, and Eternally Glorious hereafter.

'Tis too obvious, That the whole Race of Mankind by the Fall and defection of our first Parents, (in violating the first Covenant) have not only obscur'd the Light of Reason, and Divine Knowledge, whereby they might perfectly have understood their Duties both to God and Man; but have so deprav'd their Wills, and impair'd their strength, that such an impotency has seiz'd our Faculties, both as to the Knowledge of God's Will, and the Power of performing it; That we've *now* the greatest want imaginable, *as* of a clearer Light to discover our *Duties* to us with greater certainty, whereby we might know what is the good and acceptable will of God; *So* of more powerful Encouragements and Assistances, that by the gracious Influences of God's holy Spirit, we might be enabl'd to conduct our Lives, in a sincere and stedfast Conformity to the Divine Will and Wisdom.

And to this End, God Almighty was pleas'd to institute the Law of *Moses*, as a more perfect Rule and Transcript of our Obedience, than that of Nature (as now deprav'd,) and *writ it himself in Tables of Stone* that it might last the longer. Yet this Law in process of Time was so falsified and corrupted, by the erroneous and incongruous Interpretations, and false Glosses of the

Jewish

Jewish Doctors, that thereby it became so impracticable and obscure, that 'twas neither obey'd nor understood.

But because Mankind should not be left for ever destitute of a suitable and sufficient Remedy, to repair those miserable Defects, which we had contracted by our Sin and Disobedience; nor of reasonable Assistances to buoy us up, and support us under the Temptations, and Pressures of a calamitous World; and at last by the saving Methods of his Grace, to bring us to the Enjoyment of his Kingdom and Glory: God was pleas'd (for several Reasons best known to himself) in this last Period of the World, when all other Means and Methods prov'd ineffectual, to extol and magnifie his Mercy in sending his own Son; and by a clearer and more perfect Revelation of his Will to mankind, (which he determin'd from all Eternity) *has now brought Life and Immortality to light, through the Gospel.* 2 Tim. 1. 10.

Which εὐαγγέλιον, or the Gospel, is a Term appropriated to signifie the glad Tidings of our Salvation, purchased by the Blood of Christ. This was the Subject of the Angels Song to the Shepherds; the Desire and Happiness of all Nations, *God manifested in the Flesh,* to concilate the difference and make up the Breach between offending Man, and an offended God; to Luke 2. 10.

reſcue us from the Power of our ſins by his Grace; and from the puniſhment of 'em by his bloud; and that by the Belief & Practice of this moſt excellent, holy, and innocent Religion all his ſincere Proſelites might become holy here, and happy eternally.

And this is that *Religion*, which by God's aſſiſtance I deſign to make the Subject of my enſuing *Diſcourſe*. But that we may proceed with ſome competent Aſſurance in a Buſineſs of ſo great importance; I ſhall premiſe ſomething (by way of *Introduction*) concerning the *Truth* and *Excellency* of the *Chriſtian Religion*: And tho' 'twould be needleſs to multiply Arguments for the Confirmation of a Truth which has been ſo generally own'd, yet theſe following Topicks may prove of conſiderable Advantage to *illuſtrate*, and *recommend* this admirable Doctrine to the ſerious and impartial Conſiderer. And

The Truth and Excellency of the Chriſtian Religion fully repreſented.

By Gods own Teſtimony. Mat. 3. 17.

(1) God the Father has teſtified the *truth* of it from Heaven by an audible Voice, *This is my beloved Son in whom I am well pleaſed.* And has confirm'd it by the miraculous and Viſible deſcent of the Holy Ghoſt; a double ſenſible Evidence three times repeated; which were the ſtrongeſt and moſt convictive Demonſtration our humane Nature is capable of.

(2) All

(2) All the *Prophesies* of the old Testament concerning Christ the Saviour of the World, as to all the Punctualities of his Life, Death, Resurrection, and Ascention, and every Circumstance of Time, and Place, when, where, and how he should be manifested, had their completion in him. So, that there was not the least *Title* or *Iota* fail'd concerning him, from the first instant of his Conception, to the last period of his Glorification. *By fulfilling of all the Prophesies concerning him.*

(3) The *Truth* of this excellent Doctrine which he deliver'd, was confirm'd by real & inexceptionable *Miracles*; such as neither the Devil, nor any of his Agents, either Sorcerer or Magician were able to counterfeit. And this evidence by *Miracles* was necessary for the conviction of the *Jews*, who had receiv'd their Law by Signs and wonders from Heaven: Nor could it be imagin'd they would lay aside their own, or admit of any other Institution, (how specious and excellent soever) unless it were confirm'd, and recommended by as powerful Arguments and Demonstrations as the former. Now the *Miracles* which were done by our blessed Saviour, and his Apostles could be no less than the Product of an omnipotent Arm, either as to the things themselves, or the manner of producing 'em; being such as were never done *By Miracles.*

by any finite Creature either before or ſince. To inſtance in ſome Particulars; As in
John 11. raiſing the dead Body of *Lazarus*, the reſtoring him to life and to the exerciſe of all his Faculties, after he had laid four days in the Grave. The curing the blind, the lame, and the ſick, and diſeas'd, not only without, and above, but even
Matt. 14. 19, 21. contrary to means. The feeding of ſo many thouſands of men and Women, with a few Loaves, and ſome ſmall Fiſhes, (even to ſatiety) beſides the Surpluſage of ſeve-
John 2. ral Baskets full. The turning of Water into Wine, and that far more excellent than could be produc'd by the moſt generous
Acts 5. Grape. The ſuddain Death of *Ananias* and *Saphira*, at the Apoſtle's Word, for lying
Acts 9. to the Spirit of God. The miraculous Converſion of St. *Paul*, who in a few days (far beyond any Metamorphoſis we read of in the Poets) was chang'd from a malicious, virulent, and fierce Perſecutor of Chriſtians and Chriſtianity, to be a zealous Profeſſor of this *excellent Religion*; and at laſt teſtified the *Truth* of it (after he had ſuffered many years perſecution for it) by dying it's Martyr. And all theſe and many other *Miracles*, which would be endleſs to repeat, (for the whole Lives of our Saviour and his Apoſtles, were a continual Series of *Miraculous Atchievements*) were

not

not done clancularly in a blind corner of the World; but openly and visibly, every where about *Judæa*, in the Temple, Synagogues, and all public Places: Insomuch that his profest Enemies were convinc'd of the *Truth* and Reality of it, tho' Prejudice and Passion had prevail'd so with them, that they were unwilling to comply with it. Besides, there was something of Piety, and and Charity in all the *Miracles* which our Saviour and his Apostles did; For they were of special Use and Advantage, either for the curing of Mens Bodies, and the Conversion of their Souls; or the promoting of God's Glory in the Establishment of the *christian Religion*. All which Omnipotent Productions are not only a most certain and undeniable Evidence of the *Truth* of our Saviour's Doctrine; (For the Divine Providence would not suffer so many *Miracles* for the confirmation of a Superstitious and erroneous Opinion) but of the Power of his Divinity; and that *he* is the true Messiah, the Son of God, and Saviour of the World, which was promis'd by God; predicted by the Prophets; and is already come to accomplish the great Work and Business of our Redemption.

(4) There was never any *Religion* but this, neither Mahometism, Paganism, &c. that

By the Means and manner of its establishment in the world.

that could ever be propagated by any other Means, than either force or Violence; or by indulging its Votaries, in a ſenſual and brutiſh Liberty, which might influence their Appetites, and Affections into a ſinful and ſlaviſh compliance with it. But our Heavenly Law-giver has recommended the *Chriſtian Religion* to our Belief, and Practice, by other *Motives* and *Credentials*; and has ſettled it in moſt of the known Parts of the World, by other Means and Methods: For a few days before his Aſcenſion into Heaven, he gave Commiſſions to, and inveſted his Apoſtles, and Diſciples with Power, and inſpir'd them with Abilities to Preach this *Doctrine of Salvation* to, and propagate it in the World. And this was not the leaſt *Miracle* in it; that a few Perſons of the loweſt Extract, ſlender Education, and arm'd with no external Power, (the moſt of 'em being poor Mechanicks, as Tent-makers, Carpenters, Fiſhermen, and ſuch like) ſhould be able to withſtand all the Authority, Wit, Learning, Policy, and Eloquence of the greateſt Monarchs, Politicians, and Philoſophers on Earth, and all the Devils and damned Spirits in Hell, which were combin'd againſt them; and in deſpight of Malice it ſelf, to eſtabliſh a *Religion* which did ſo much check and control the Ambitions, Intereſts,

Matt. 28. 19, 20.

Plea-

ſures and Appetites of the greateſt Princes, and their Adherents; and was ſo directly Oppoſite to the *then* Temper and Inclinations of Mankind; that they muſt offer Violence to their deareſt Luſts, and deny themſelves the ſenſual Enjoyment of their moſt raviſhing and tranſporting Pleaſures, ere they could become Proſelites to it.

And yet notwithſtanding all theſe Obſtacles, the Apoſtles and Diſciples of our Lord had wonderful *Succeſs* in Eſtabliſhing the *Goſpel*; triumphing over and trampling upon the greateſt Oppoſitions; and did defend it, and its *Excellent Author*, with the higheſt Manifeſtations of Zeal, and Integrity; tho' continual Reproaches, and Contumelies, Racks and Priſons, Flames and Martyrdoms, did await 'em in every place where they came: For we've a certain account from Eccleſiaſtical Hiſtory, that eleven of the twelve Apoſtles, and many Thouſands of the *Primitive Chriſtians* ſuffer'd violent Deaths, by the hands of thoſe who perſecuted them, meerly for their *Religion*.

And what rational Motive could carry 'em through ſuch an hazardous Imployment; that Chriſtians alone ſhould ſeem ſo fond of ſufferings, that they forgot Humanity it ſelf, indured Torments, and abode the Flames not only with Patience, and

Mag-

Magnanimity, but with joy? For tho' this Christian Courage was lookt on by the most, to be either the folly or Phrensie of a distemper'd Brain; yet doubtless it could be no less than the absolute conviction of their Minds and Consciences of the *Truth* and certainty of the *Doctrine* which they deliver'd; with a comfortable Prospect of those inconceivable Rewards which should await 'em in another World.

Thus, *Christianity* has been always hitherto, and shall be ever propagated by Arguments rather than Arms; by submission and sufferings, rather than force and Violence: And has (far beyond all humane conceit) been attended with such wonderful *Success* and Prevalency, without any kind of Power or Earthly Authority to back it, and not so much as one Sword (except that of St. *Peter*, for which our blessed Saviour severely reprov'd him) has been drawn in the defence of it: Insomuch that 'twas impossible that any thing but *Truth* it self, which has an Omnipotent and over-ruling force in it, could (by such weak and improbable *Means* and *Methods*) have so soon subdu'd mankind to the Faith, and obtain'd a Victory over the hearts of Men in so great a part of the World.

Matth. 27. 52, 53.

And thanks be to God our *Religion* has not only captivated a few of the Meaner sort

ſort; but the greateſt of all Ranks and degrees, even Kings and Emperors have ſubmitted to Chriſt's Scepter, and many of 'em have become *nurſing Fathers of his Church.* The greateſt Philoſophers, Orators, Rhetoricians, *&c.* (ſuch were *Juſtin* Martyr, *Athenagoras*, *Tertullian*, *Origen*, *Clemens Alexandrinus*, and many others) who neither wanted Wit, Learning, Eloquence, nor Authority, to defend and maintain their Heatheniſh Principles and Opinions, yet became Proſelites to the *Chriſtian Faith*, and zealous Preachers and Defenders of it, with their very Lives, and Fortunes. And to our great comfort and ſatisfaction, our *Religion* rides on proſperouſly ſtill to conquer Nations far remote; and there have been few Ages ſince our Saviours Exhibition in the Fleſh, wherein the Boundaries of his Church have not been enlarg'd with new Productions.

By the Miraculous Effuſions of God's holy Spirit upon the Apoſtles &c.

(5) The *Truth*, and *Excellency* of the *Chriſtian Religion* is evicted and confirm'd, by the *Miraculous Effuſions* and gracious Influences of *God's Holy and Bleſſed Spirit*: (according to Chriſt's promiſe concerning it) Not only on the Day of *Pentecoſt*, but in many thouſand inſtances beſides, to the wonder and aſtoniſhment of all Beholders. And tho' the moſt of the Apoſtles, and Diſciples of our Lord, were men of very obſcure

ſcure Fortunes, mean Capacities, (as I hinted before) and altogether unskil'd in humane Learning; yet they were furniſh'd in a moment with ſuch an extraordinary meaſure of inſpir'd Wiſdom and Knowledge, that the greateſt Doctors among the the Jews, and Philoſophers among the Gentiles ſtood in a Maze at them; were bafflʼd and overcome by the Dint of their Arguments; and afterwards became zealous Champions for the Defence, and active Inſtruments in the Propagation of the *Goſpel.* All which *Gifts* were beſtow'd by the *Spirit of God*, for their perfect Guidance and Inſtruction; for their Support and Comfort, in the great Temptations, and Preſſures which they underwent; and to inable 'em to convince the obſtinate and unbelieving Jews, and Gentiles, of their Legal, and Heatheniſh Superſtitions; and to convert them from their Sins and Errors, to the Belief and Practice of this *Excellent Religion* of the holy and Eternal Jeſus.

Acts 2. 2. &c. Acts 10. 44.

By ſilencing the Heathen Oracles, at our Saviours coming into the World.

(6) Upon the firſt publiſhing and promulgation of the Goſpel, all the *Heathen Oracles* were ſilenc'd. *Cleombrotus*, *Demetrius*, &c. (as *Plutarch* relates) tho' they had been formerly very zealous Champions for them, yet at Chriſt's coming in the Fleſh, they neither could, nor durſt ſpeak one Word in the defence of them.

Ablata

Ablata eſt Pythii Vox haud revocabilis ulli
Temporibus longis: Etenim jam ceſſit Apollo:
clavibus occluſus ſilet: ergo ritè peractis
Diſcedens Patria, redeas ad lumina ſacris.
Porphyr. *Ut citatur* Lib. 5. Cap. 8. Euſ. *de Preparat. Evangelicâ.*

Ultima Cumæi venit jam Carminis ætas,
Magnus ab integro ſeclorum naſcitur Ordo
(Virg. Eccl.

Sybils Oracles then drew their laſt breath, and in them all others. On which the ſame Poet ſweetly,

Jam redit & Virgo, redeunt Saturnia Regna;
Jam nova Progenies Cœlo demittitur alto.

And the *Devil* himſelf, who was the Father and Founder of all thoſe illuſive Dreams and falſe Propheſies, received a deadly Blow: ſo that not only Chriſt himſelf has obtain'd an abſolute Victory over him; But all ſincere Chriſtians (of which more fully afterwards) thro' the aſſiſtance of his Grace, are more then Conquerors over him, and all his Agents.

(7) The *Chriſtian Religion* in the New, is the ſame for ſubſtance with that of the *Ancient Jews* under the *Old Diſpenſation*. The Patriarchs, and Prophets had the ſame Faith, *Religion*, and Worſhip common with us Chriſtians; Nor did they expect

Omnia quæ Scripta ſunt ad unum Chriſtum referuntur, nec ſapit vetus ſcriptura niſi Chriſtus in ea intelligatur. Aug. in Pſ. 51. Id. in Ioan. Tract. 3.

then

then, or do they inherit eternal Happiness now upon any other Terms, then by a sincere and stedfast *Belief* of the purchas'd Redemption by their promis'd Messiah.

By many other Arguments summ'd up in this Paragraph.

(8) And lastly; To these Topics many others might be added, (if it were necessary) to testifie the *Divinity*, and *Excellency* of our *Saviours Doctrine*: As the Purity of his *Life*; the Sublimity of his *Religion*; the Perfection of its *Laws*; the Force of its *Arguments*; the Testimony of his holy Spirit in Mens *Consciences*; the Operation of his *Grace*; the Fruits and Comforts of the Christian *Devotion*, &c. And in a word, the whole Contexture and Design of it can be no other, then to glorifie God; and to make us *Holy* and *Vertuous* here, that we may be eternally Glorious hereafter.

Seing then, we have the most convincing *Attestations* that can be given, to confirm us in the *Belief* of the Christian Religion in *General*; and since there's nothing in the whole *Constitution*, (as will more fully appear in the Sequel of this Discourse) but what's most worthy of God, and consentaneous to the rectified *Reason*, and *Interest* of Mankind; We must hence necessarily infer, that it derives it's *Original from Heaven*, and can be no less than the Contrivance and Product of an infinite and eternal

eternal Wiſdom, and Goodneſs. Thus much concerning the *Truth* and *Excellency of the Chriſtian Religion in General.*

PAſs we on now to Particulars; Wherein I ſhall endeavour to give you the cleareſt Account I can of God's infinite and Inconceivable *Love to Mankind*; and what admirable Means and Methods the Divine Wiſdom, and Goodneſs was pleas'd to make uſe of to reconcile the World unto himſelf. And in treating of this great Miſtery of *Man's Redemption*; We ſhall conſider Col. 1. 20.

The Partition of the Book.

1*ſt.* The ſeveral *Names and Appellations* which are promiſcuouſly aſcrib'd to our bleſſed Saviour in Holy Scripture, the explication whereof will give great Light to, and make the *Doctrine of the Goſpel* much more intelligible.

2*dly.* We ſhall Diſcourſe diſtinctly of his *Divine*, and *Humane Natures*, and their *Hypoſtatical Union in the Perſon of Chriſt.* And proceed to aſſign ſome ſpecial Reaſons, *why the Mediator* of the *New Covenant* muſt be *God*; *Why* he muſt be *Man*; and *why God* and *Man in the ſame Perſon*

Person, to constitute him a fit Mediator between both.

3*dly*. We shall enquire Particularly into the Nature of *christ's Offices*, and the *Manner of their Administration*: All which will clearly illustrate the great End and Design of our Blessed Saviour's Incarnation; and what great things he has done, and suffer'd for us, that we should live comfortably here, and be happy for ever. To Treat of all which, we now proceed distinctly, and in Order.

CHAP. I.

Of the Names and Titles ascrib'd to our Blessed Saviour in Holy Scripture.

OF those sundry *Names* and Appellations ascrib'd to the Eternal Son of God and Saviour of the World in Holy Scripture; some have respect to his *Person*, others to his *Offices*: And are variously distinguisht into Proper, and Figurative Denominations agreeable thereto.

Titles relating to christ's God-head.

As to his *Divine Nature*, (in the greatest propriety of Speech) He is call'd *God*, Isa. 9. 6. *The true God*, 1 John 5. 20. *The great*

great God, Micah. 5. 4, 5. *The Son of God*, Mark 15. 39. and Luke 8. 28. *And the only begotten Son of God.* John 3. 16. And in the same respect he is said to be (tho' Figuratively) *the Word of God*, John 1. 1, 2, 3. ὁ λογος, *the Image of the invisible God*, Col. 1. 15. or *the Character of his Person.*

To his Manhood.

As to his *Humane Nature*, he is properly term'd *the Son of Man*, Luke 9. 56. *A Man of Sorrows*, Isa. 53. 3. *The Son of Abraham, the Son of David*, &c. Luke 3. 23, 24, &c. And upon the some account (tho' Figuratively) he is said to be *the Seed of the Woman*, Acts 13. 23. *The Seed of Abraham, the seed of Isaac, the Seed of Jacob*, &c. Gen. 17. 19. Mat. 1. *The righteous Branch, and he shall be called the Lord our Righteousness*, Jer. 25. 5, 6.

And to both as united in the same Person of Christ.

As to his two Natures *Hypostatically united* in the same Person of the Son of God, he is call'd *Emmanuel*, Mat. 1. 23. *The Lord of all things*, Col. 1. 16, 17, 18, 19. *The King of Kings, and Lord of Lords*, Rev. 19. 16.

Titles relating to his Offices in general.

Again, in Relation to his Offices in general, he is called *Jesus*, Mat 1. 21. which is an Hebrew word (and alwayes written in the Syriack, Translation of the New Testament) signifying to *Save*, and therefore's a Name most agreeable to his Mediator-

ship. He is also called *Christ.* John 6. 69. Which is a Greek word signifying to *Anoint:* From which two Names it may be reasonably conjectur'd, that he is the *anointed Saviour* of the whole Race of Mankind; of the Hebrews, and Greeks, both of the Jew, and Gentile. To which may be added the Titles of the Messiah, *the Saviour,* Acts 5. 31. *Salvation it self in the Abstract,* Luke 1. 69. and Luke 19. 9. *The Mediator of the New Covenant,* Heb. 12. 24. *The Redeemer of the World,* Tit. 2. 14. *The hope and expectation of the Gentiles,* Mat. 12. 21. *The Desire, and Delight of all Nations,* Isa. 2. 2. And properly speaking he is all and every one of these. And in the same respect (tho' in a Figurative Sense) He's intituled *the Bridegroom,* Mat. 9. 15. *The Head over all things to his Church,* Eph. 1. 22, 23. *The Foundation of a Building,* 1 Cor. 10. 4. *A Lion,* Rev. 5. 5. *Bread from Heaven,* John 6. 48. 50. *The Sun of Righteousness,* Mal. 4. 2. *Light it self,* Joh. 1. 4, 8, 9. *The Morning Star,* Num. 24. 17. *A Vine,* John 15. 1. *The Tree of Life,* Rev. 22. 2.

And to his several Offices in particular.

But more *Particularly,* and with special reference to his Offices. As

To his Priestly Office.

1*st.* To his *Priestly Office;* He is call'd *our High Priest,* Heb. 3. 1. *The Priest,* Heb. 7. 3, 11. *Oblation,* or *Sacrifice,* Heb. 9. 26, 28. *The*

The Lamb of God, Joh. 1. 29, 36. *The Paschal Lamb*, Exod. 13. 13. *Comp.* Rev. 13. 8. *The Passover it self*, 1 Cor. 5. 7.

2*dly*. As to his *Prophetical Office*, he is said to be our *Pastor*, and *great Shepherd*, John 10. 14, 16. *Rabbi*, *Master*, Mark. 10. 17. John 1. 28. *Apostle*, Heb. 3. 1. *Minister of the Circumcision*, Rom. 15. 8. &c. *To his Prophetical Offices.*

3*dly*. As to his *Kingly Office*, he bears the Titles of *King*, Luke 23. 2, 3. *Prince*, Acts 5. 31. *King of Peace*, Heb. 7. 2. *Captain of our Salvation*, Heb. 2. 10. *The Ruler of all things*, Micah 5. 2. Phil. 2. 10, 11. and *Judge of all men*, Acts 10. 42. And sometimes his *Titles* are deriv'd from the Types, as the Second and Last *Adam*, from the First, 1 *Cor.* 15. 22, 45. *To his Kingly Office.* *Titles deriv'd from his Types.*

Lastly, That General Name of *Christians*, (by which we are distinguisht from all other *Religions* in the World) is deriv'd from his Name *Christ*: In which all the *Names* and Appellations attributed to him in holy Scripture, are eminently comprehended. *His Name Christ, whence we are call'd Christians, comprehends all his other Titles.*

CHAP. II.

Of our Saviour's God-head.

Of Chriſt's Divine Nature.

HAving treated thus diſtinctly of the *Quid Nominis*, of the *Names* and *Titles* of Chriſt, for the prevention of all future Miſtakes which might occur concerning 'em. We ſhall proceed to diſcourſe in the next Place of our Saviour's *Divine Nature*; which (being an Article of our *Chriſtian Faith*) is moſt demonſtratively evinc'd from Scripture; the *Truth* whereof will evidently appear in theſe following Particulars. As

Arguments for it.

1*ſt.* He is dignified with the ſame *Titles*, and *Appellations* equal with God the Father, (which I've hinted before) and is often ſtil'd in Scripture, *The great God*, *The true God*, *The Lord Jehovah*, *The Son of God*, *and the only begotten Son of God.* From whence we muſt neceſſarily infer; That our Lord Jeſus Chriſt is *the true God* as the Father is, and hath the ſame Nature, Eſſence, Will, and Power with him.

2*dly.* The ſame *Attributes*, and *Properties* of God are frequently aſcrib'd to him:

For

For he is the Καρδιογνώστης, and doth clearly discern all the Thoughts and Imaginations of Men. *He* was from Eternity without beginning, and shall continue to Eternity without end. By the Immensity of his Power, and Presence, *He* is Omnipotent, and Omnipresent. All the Works of the Deity; as the *Works* of Creation, Providence, Sanctification, Illumination, Justification, and the Remission of Sins are attributed to *Him*. All the Creatures, even the most boisterous and unruly, the most malignant and Rebellious, contrary to their Natures, and against their Wills did obey *his* Commands. All the *Miracles* done by *Him*, were real Demonstrations of his *Divinity*, and to them he appeals to evict the reality of *His Godhead*. *Believe me* (saith *he*) *that I am in the Father, and the Father in me, or else believe me for the very Works sake*. And in his Answer to *John the Baptist's* Disciples. *Go* (saith he) *and shew John again those things which ye do hear, and see; the blind receive their sight, and the Lame walk, the Lepers are cleansed, and the Deaf hear, the Dead are raised up*, &c. The only Argument which *he* made use of at that Time to convince 'em, That he was the true *Messiah and Saviour of the World*.

Luk. 6. 8. Heb. 13. 8. Mat. 28. 20. Joh. 1. 3. Col. 1. 16. Mat. 8. 25. Joh. 0. 19. Joh. 14. 11. Mat. 11. 3, 4, 5, 6.

3*dly*. *Divine Worship* and *Honour* are every

Joh. 3. 16. Acts 7. 55, 59. Matth. 28. 18. Phil. 2. 9. 10.

every where given unto *him*: For in *him* we Believe; to *him* we Pray; in *his* Name we are Baptiz'd; and *God has given him a Name above every Name; that at the Name of Jesus every knee should bow, of things in Heaven, and things in Earth, and things under the Earth.*

Matth. 3. 17. *and* 1. 21. Mark 5. 7. σωματικῶς τουτέστιν ουσιώδως οὐ χρηστικῶς, *Oecumen. ad Locum.*

4*thly*. We have the undeniable Testimony of *God himself*, and the concurrent *Suffrage both of Good and Bad Angels* to confirm us in the belief of this important and saving Truth. *In him* (saith the Apostle) *dwelleth the fulness of the God-head bodily*; that is, really and substantially. See to this Purpose. *Col.* 2. 9. 1 *Tim.* 3. 16. *Heb.* 1. 3, 8. 1 *John* 5. 20. Hence 'tis fully Evident from the undoubted Testimony of holy Scripture, that *Christ is God* truly and properly so call'd; even one and the same God, co-essential, co-equal, and co-eternal with the Father.

Thus the Doctrine of our *Saviour's Divinity*, Equality, and Consubstantiality with the Father being sufficiently evicted, and confirm'd: We shall now seriously apply this Point, by considering what Influence this saving *Doctrine* should have upon the Lives and Practices of Men. And

1*st*. We may learn from the Consideration of our *Saviour's God-head*, and the Ex-

Excellency of his Divine Nature, what Honour, Respect and Reverence is due to *him*. Even the same *Homage* is to be given, and the same *Adoration* to be paid joyntly and equally to the *Father*, and the *Son*: *For all men should honor the Son, even as they honor the Father*: *And whosoever denieth the Son, the same hath not the Father*. Again, the eternal Son of God is not only prefer'd in Scripture, to *Abraham*, *Moses*, *David*, &c. but to the holy Angels themselves, being much better, and *having a more excellent Name then they*; *and therefore he saith, let all the Angels of God worship him*. These Considerations lay a sure Foundation for our Duty; do justifie our Practice in worshipping our Lord; and may exceedingly animate and encourage us to be faithful, and zealous, devout, and constant, in all the Instances of Piety and *Religion*: For we've full Assurance from the Premisses, that our *blessed Redeemer* knoweth all our Necessities; and *he* neither wants Will, nor Power, to save, supply, and bless us to the uttermost, if we Believe in, Worship and Obey *him*.

What Influence this Doctrine should have upon Practice.

Ioh. 5. 23. 1 Ioh. 2. 23.

Heb. 1. 4, 5, 6.

2*dly*. Hence we may be encourag'd to have Recourse unto Christ, and be comforted in all the Straits and Difficulties of this Life; and hereon we may ground our stedfast *Hope*, that God for his sake will supply all

all our Wants, with the Abundance of his
Joh. 3. 16. Grace and Favour: For he that gave us
Rom. 8. 32. his only begotten Son, will not be unwilling to beſtow whatever to his Wiſdom ſhall appear needful, and convenient for us. *Seing then we have a great High Prieſt*
Heb. 4. 14, 16. *that is paſſed into the Heavens, Jeſus the Son of God, let us hold faſt our Profeſſion, and come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of need.*

3*dly*. Let us always bear in Mind thoſe important Obligations the great Majeſty of Heaven and Earth has laid upon us, in ſending his own Son into the World to mediate a Peace for us, that we *who were Ene-*
Col. 1. 21. *mies by wicked works ſhould be reconcil'd unto Him*. How ſhould this conſideration affect our hearts with a paſſionate Senſe of his Goodneſs? How ſhould we *Love* him who has been ſo exceeding gracious and meeciful to us? What *thankful* Acknowledgements with our *Mouths*; and what a dutiful *Obſervance* in all our *Actions* do ſuch wonderful Expreſſions of Majeſty, and Mercy deſerve and require from us? And laſtly, Let our Faith, and Hope, *&c.* in the eternal Son of God, be founded in *Humility*, (of all which more fully in the following Chapters) with a Suitable Behaviour, and awful ſenſe of Mind

Mind most becoming his gracious, yet dreadful Presence. And therefore

4*thly*. We should be extremely careful above all things, lest we wilfully despise or dishonour that high, and holy Name whereby we are call'd. *God's Honour in Christ* our anointed Saviour, is a Prerogative *He's* exceeding jealous of; and therefore whosoever shall arrogate that Glory to themselves, or substract that Obedience which is due to the Eternal Son of God, shall certainly feel the Power of his *God-head*. We've a great many sad Instances upon Record of God's Justice and Vengeance, on purpose to deter us from the like Offences. How conspicuous are the tragical Memoirs of the fallen Angels; of *Herod*, *Pontius Pilate*, *Judas*, and many others; who would have set themselves in God's stead? What shall I tell you of the whole Jewish Nation, that derided, betray'd, condemn'd, and Crucified the Lord of Life. Not one of all these could flie from Justice; but suffer'd the severest Punishments (in proportion to their Crimes) for their wretched Prophaneness, Cruelty, and Irreligion. What might I add of the later Hereticks, as *Arrius*, *Nestorius*, *Eutyches*, *Servetus*, &c. whose Lives, and Deaths are, and shall be for ever infamous to all Posterity.

Seing

Seing therefore that God will *be worſhipped in Spirit and in Truth*; and that he will by no means endure that his Glory ſhould be given to another: And ſeing we have ſuch a *Cloud of Witneſſes* before us, who have ſuffered by the Contempt, and Neglect of his Worſhip; it ſtands us in hand to be very prudent and circumſpect in our Demeanor and Deportment towards him; leſt we wilfully blaſpheme his Name; derogate from his Glory; abuſe and trample upon his Word, and Sacraments; deſpiſe his Servants; neglect our Duties; tranſgreſs his juſt and reaſonable Commands; or continue in any one unlawful Act of Sin or Diſobedience unrepented of, unreform'd. 'Tis our Saviour's own Rule, and confirm'd by every day's Experience, *He that loveth God will keep his Commandments*: And what heinous Ingratitude (as well as Diſobedience) muſt we Chriſtians be guilty of, if we make not our Lives the Tranſcript of his Divine and Excellent Doctrine; and with the higheſt Expreſſions of Love, Joy, and Thankfulneſs recognize his inconceivable Goodneſs and Mercy to the Children of Men. But if on the contrary, we ſhould render him evil for good, and hatred for good-will; this Abuſe and Contempt of his Grace and Clemency, ſhall not be able to eſcape the juſt

Ioh: 2. Ep. 6.

juſt Reſentments of his Wrath and Vengeance. And judge what a miſerable Condition thoſe poor Wretches will be in, who not only trample under foot the Son of God; but have ſo diſregarded the *Sanctions* of his Laws, and the Charitable Tenders of his Grace and Goodneſs, that Salvation it ſelf cannot ſave them.

Thus much concerning our Saviour's *God-head*. I have been the longer about it, becauſe the Devil has been more ſedulous in his Endeavours to corrupt and undermine *this*, than any other *Article of our Chriſtian Faith:* Which every Man will readily grant, that has the leaſt Acquaintance with Eccleſiaſtical Hiſtory, and Decrees of Councils. Wherefore no Perſon of any Candor, or Chriſtianity, can think my Time, or Pains miſ-imploy'd, and miſ-ſpent; in explaining, and confirming this *Article of our Faith*; wherein the Excellency and Dignitie of the Perſon of the Son of God, and our own preſent, and eternal Welfares, are ſo Emimently concern'd.

CHAP.

CHAP. III.

Of our Saviour's Manhood.

The Humane Nature of Chriſt conſider'd.

THis is another Fundamental *Article* of our holy and excellent *Religion*. And we Chriſtians do believe, and confeſs, that the Eternal Son of God became true and real Man for our ſakes. That he aſſum'd the *Humane Nature* into the reality of his *Perſon*, tho' in a manner moſt incomprehenſible: And yet he was fully inveſted with it, (and preciſely at the time appointed of the Father, and predicted by the Prophets) was really *conceiv'd in the Womb, and born of the Virgin Mary*. He was made, that he might be a *perfect Man*, (not begotten) of the Seed and Subſtance of the Woman, as all other Men are; differing from *Us* only in the *Miraculous Conception* by the Power of the Holy Ghoſt: And 'twas neceſſary that it ſhould be ſo, that he might be free from all ſin Himſelf, eſpecially ſince *He* came to ſuffer for Ours. For indeed all other Men being conceiv'd by natural Generation, muſt needs be tainted with the Guilt, and Stain, of

of *Adam*'s first Sin; which has been *thus* transmitted to, and propagated by his miserable Posterity.

But tho' Christ the Eternal Son of God was conceiv'd by the Holy Ghost, yet *he* was made of the Flesh of the Virgin; otherwise *he* could not have been (what he really was) *The seed of the Woman, the seed of Abraham, the seed of David.* Besides, this was absolutely necessary, to qualifie *him* for, nor could he've been otherwise capable of that Mediatorship, whereby he was to procure, and establish a Peace between God and Man. Thus *he* took *our* Nature, and therefore no Starry Substance, as the *Marcionites, Cerdonians,* and *Manichæan Hereticks* vainly dream'd; nor yet a Spiritual, or Elementary Body, as *Valentinus*, and others conjectur'd. And tho' those several *Heresies* were censur'd, and exploded by the Decrees of *Councils* in the four first Centuries; yet there's still a Spawn of those Errours amongst us: And therefore for the Conviction of those that have espous'd them; and to confirm others in the stedfast Belief of this important and saving *Truth*; I shall make it fully evident; That our Lord Jesus Christ did not only assume our *Flesh*, but our *whole Nature.* That is

Gen. 3. 15. Gen. 22. 18. Mat. 1. 1.

Arguments for it.

1*ſt*. A true *Humane Body*, and a rational *Humane Soul*.

2*dly*. He ſuſcepted in that real Body, and reaſonable Soul, *all the Properties, and Infirmities of both*.

Chriſt aſſum'd a real humane body.

First he took *our whole Nature*, *viz.* (1) A *real Humane body*, figur'd, and circumſcrib'd as ours; which had all the Parts, and Members of a true Body; compounded of Fleſh and Blood; was viſible, and tangible; did eat, drink, ſleep, encreaſe in ſtrength, and ſtature; ſenſible of pain, and want; and was at laſt ſubject to a conſpicuous Death for the conviction of the obſtinate and unbelieving World. The Holy Scripture has confirm'd, and fortified this *Truth* with variety of Arguments; for Chriſt is ſaid to be *of the Seed of Abraham*, *the Seed of Iſaac*, *the Seed of Jacob*, and particularly *of the Seed of David*; For *Chriſt* (ſaith the Apoſtle expreſly) *deſcended from David, and the Fathers according to the Fleſh*. And again, *when the fulneſs of time was come, God ſent forth his Son*, *made of a woman*, &c. *and in the likeneſs of ſinful fleſh*, that he might condemn Sin in the fleſh; by which means he became the *Head of his Body the Church*. *Foraſmuch then as we are partakers of Fleſh and Bloud, He alſo likewiſe himſelf took part of the ſame, that he might taſt Death* (which he

Rom. 1. 3. Rom. 9. 5.

Gal. 4. 4.

Rom. 8. 3. Eph 4. 16.

Heb. 2. 9.

he could not otherwiſe have done) *for every Man*; and therefore *he took not on him the Nature of Angels, but the ſeed of Abraham. Thus it behov'd him to be made like unto his Brethren, that he might be a merciful and faithful High-Prieſt in things pertaining to God, that he might make Reconciliation for the Sins of the People.* And upon St. *Thomas* the Apoſtle's Doubting of the reality of his *Humane Nature*, our bleſſed Saviour to convince him of his Errour; and to confirm the reſt of the Apoſtles, and (in them) all ſucceeding Chriſtians in the belief of this neceſſary *Point of Faith*; *He ſaid unto them, handle me, and ſee, for a Spirit hath not Fleſh, and Bones, as ye ſee me have.* Now what can be more evident (ſince the Scripture is every where full to this purpoſe) then this, that the Son of God aſſum'd the true Nature of Man, and the very ſubſtance of his Mother, and that *he* was not only made in her, but born of her. To which the Teſtimony of all Antiquity might be added, to confirm us in the *Belief* of it. But *Theodoret*, and *Gelaſius* preſent us with a Collection of excellent Arguments (out of the Councils and Fathers) to this purpoſe, whither I refer the judicious Reader, if he require further ſatisfaction in this Point.

Heb. 2. 16, 17.

Luk. 24. 39.

Secondly, The Humane and real Body

of

And a rational Humane Soul.

of Chriſt was inform'd, actuated, and enliven'd, with a *perfect, rational, and immortal Soul.* And as *He* had all the Members, Organs, Dimenſions, and Properties of the one; So *He* aſſum'd all the Powers, Faculties, and Functions of the other; as Underſtanding, Will, Memory, Affections, Paſſions, &c. Which I could eaſily make out, (if't were neceſſary) by an Induction of Particulars. For he was made like us in all things, Sin only excepted; and therefore could not be deficient in the moſt minute, and much leſs in the primary and moſt conſtituent Part of his *Manhood*; and beſides *he* that was to be Mediator betwcen God and us, muſt needs be a perfect Man: Of which hereafter. Again, *He* complain'd a little before his Paſſion, ſaying, *My ſoul is very ſorrowful and heavy even unto Death.* And in his laſt Agony he ſaid, *Father into thy hands I commend my Spirit.* This *Truth* is every where ſo evident in the Hiſtory of our Saviour's *Incarnation*, that I need not multiply Inſtances to prove it. But yet for all this, tho Chriſt was really inveſted with all the Members, and Faculties, and all the Eſſentials of the *Soul*, and *Body* of a *Perfect Man.* Yet

Heb. 2. 17.

Mat. 26. 38.

2*dly*. In this true and real *Body*, in this reaſonable and immortal *Soul*, *he* aſſum'd and

took upon him *all the Properties, and Infirmities of both*, Sin only excepted. His *Birth*, manner of *Life*, *Death*, *Burial*, *Resurrection*, and *Ascention* are full and perfect Demonstrations of the reality of his *Manhood*. But with reference to our *Infirmities*, he was subject to Cold and Heat; Hunger and Thirst; Sweating and Bleeding; Weariness and Weakness; Pain and Sorrow; Heaviness and Fear; Passion and sinless Anger; yea Torment and Death it self. All which *Arguments* are so cogent and convictive, that neither the *Hereticks* of Old, nor the *Socinians* and *Libertines* of our Age, ever were, nor ever shall be able to elude the Power and Energy of them. Let us now endeavour to make some *practical Improvement* of the Point under Consideration. And

He assum'd all the sinless Infirmities of both.

(1) In the *Incarnation of our Lord*, we have an admirable Instance of God's tenderest *Love and Compassion* to poor sinful Man: For what kindness could parallel this, that the Father should send, and the Son condescend to come from his Bosom and Bliss, upon that great Ambassie of making our Peace, even then, when by our sin and Disobedience we had violated his just Laws; broken the *Covenant* between God and us, and put our selves into a state of *Hostility* and *Rebellion* against him?

Application of this Point; by considering its Influence on Practice.

But beſides all this, 'tis an evident matter of Fact, (as will fully appear afterwards) that Chriſt the Son of God, and Heir of eternal Majeſty, did not only deſcend from thoſe Regions of Bliſs, and aſſum'd our *whole Nature* with all its *Properties* and *Infirmities*: But he alſo underwent the Burden and Smart of all our ſins, and ſorrows; and having finiſhed his innocent Life, he ſubmitted to all the Tortures, and Indignities of a painful and ignominious Death for our ſakes. And theſe were all ſuch Tokens and Evidences of Love and Bounty, as both the Hierarchy of Angels, and the whole Race of Mankind ſtood amaz'd at: And that the Son of God ſhould lay down his deareſt Life for his moſt daring and bitter Enemies, (even for the Salvation of thoſe who were the immediate Inſtruments in his Condemnation, and Crucifixion) is ſuch a Myſtery as no Humane Reaſon is able to comprehend. O the ineffable and infinite Love and Mercy of God in Chriſt! How ſhould this conſideration affect our Souls with *Love*, *Joy*, and *Wonder*! Has he given us his Son whilſt we
Rom. 5. 10. were Enemies unto him; How much more will he bleſs us with the Abundance of Grace and Glory, (if we live as the redeemed of the Lord) being thus reconcil'd? Indeed this *Love* was beyond all poſſibility

of

of Parallel; and if we ſeriouſly conſider our Intereſts and Obligations, we can do no leſs than devote our Souls and Bodies entirely to his Service thro' the whole courſe of our Lives. We ſhould hate all things in reſpect of him; that is, ſo far as they ſtand in Oppoſition to him, or pretend an equal ſhare of Affection with him. Let us then follow the Lamb whitherſoever he goes; in doing and ſuffering for him, and his: And if any that bears the Name of Chriſtian ſhould be ſo ungrateful as not to *love the Lord Jeſus Chriſt* with the greateſt intenſeneſs of Gratitude and Affection, *Let him be Anathema, Maranatha.* Matth. 10. 37. 1 Cor. 16. 22.

(2) We can no leſs *admire*, and ſhould be as careful to *imitate* his ſingular and unparallel'd *Humility*; who came down from the higheſt Pinacle of heavenly Grandeur, and vertical point of Soveraignty, to become incarnate in the obſcure Womb of a poor Virgin. And therefore well might the Evangeliſt prefix an *Ecce* to the Myſtery, *behold a Virgin ſhall conceive*: This was a Miracle indeed; Faith muſt aſſiſt Reaſon in it. πιστὸς ὁ λόγος, *'Tis a faithful Saying, that Chriſt Jeſus came into the World to ſave Sinners.* Now that the Ancient of Days ſhould abaſe himſelf to become a little Child; and the Word and Wiſdom of the Father not be able to utter a word 1 Tim. 1. 15. *Quanto pro me vilior tanto mihi charior.* Bern. Ser. 1. de Epiph.

a word, was ſuch a wonderful Inſtance of *Humility* as can never be ſufficiently admir'd. How then ſhould we Chriſtians ſtudy and endeavour to be like Him: As in all other Inſtances of Piety and Vertue, ſo particularly in this; and I'me ſure there can be no Inducement either Internal, or External, to perſwade us to be, or do otherwiſe. And indeed 'tis the greateſt Honor we can do him, *to endeavour to have theſame mind in us which was in Chriſt Jeſus*, and by all means poſſible to tranſcribe his *Pattern*, who was the great *Exemplar of Meekneſs and lowlineſs of heart*.

Phil. 2. 5, 6, 7, 8, 9.

Thus, *if we walk* (as we are oblig'd) *in his Steps*; and patiently bear (as he did) with *Meekneſs* and *Humility*, thoſe Injuries and Affronts, which are uſually the Portion and Patrimony of the beſt Chriſtians in this School of Affliction: If we account and eſteem Honors, Riches, Pleaſures, Wit, Beauty, Strength, and all the other enticing Allurements of this World (as they are indeed in themſelves) Loſs, and Dung, Emptineſs and Vanity *compar'd with the Excellencies of Chriſt Jeſus our Lord*; and do *humbly* acknowledge that God in Chriſt is the Proprietor, and Diſpenſer of 'em: If we be careful to manage the *Subſidia* prudently and diſcreetly, to God's Glory, and the mutual Comfort and Be-

1 Pet. 2. 21

Phil. 3. 8.

nefi

nefit of our selves and others; if we chearfully *submit* to God's unerring Will and Wisdom, in disposing of us and our Concernments; and patiently bear every cross Accident which may happen to us, and Ours; upon these Conditions (I say) we shall in some proportion resemble our blessed Saviour's innocent Life, in Grace and Goodness here, a temper of mind and Spirit most acceptable to him; and we need not doubt, but upon these hearty Compliances he will accept of us and reward us, when he comes again in his glorious Majesty hereafter.

(3) We must yield our unfeigned *Assent to*, and stedfactly *Believe* this great Mystery of our Saviour's *Manhood*; that he was conceiv'd without Sin in the Womb, and born of a pure and immaculate Virgin by the Operation and Influence of the Holy Spirit; that *he* voluntarily assum'd our Nature, and has (by the Merits of his Active, and Passive Obedience) fully satisfied God's Infinite Justice for all our sins; which (as I hinted before) could not be aton'd for by any other Means, then by Suffering the severest Resentments of God's just Wrath and Vengeance in that Nature which had sinned against him. But because the Guilt, and Punishment of our Sins were a Burden too insupportable for Flesh and Blood;

therefore we muſt alſo *believe*, that our frail *Humanity* was ſupported by his Omnipotent Divinity; of which more fully in the next Chapter.

Let us therefore ſeriouſly apply this Point, by the exerciſe of a true and lively *Faith*: That as Chriſt was conceiv'd by the Operation of the Holy Spirit in the Womb of a Virgin, and became Man for Us; So we may conceive *him* Spiritually by a true and ſaving *Faith*; and bring forth the Fruits of Evangelical Obedience, in a holy, vertuous, and innocent Converſation.

4. We ſhould be always mindful to offer up upon the Altars of our Souls, that reaſonable Sacrifice and Service of *Praiſe* and *Thanksgiving* for the Incarnation of our Lord. Could ever Tidings be more welcome, or any Report ſo grateful to mortal Ears as this was? All the Inhabitants of Heaven were raviſht with joy, breaking forth into Hymns of Praiſe and Congratulation for the Redemption of Mankind; and how ſhould we Chriſtians moſt eſpecially (who inherit all the bleſſed Priviledges of the *Goſpel*) bear a part in that Heavenly Chorus? *praiſing the Lord* inceſſantly *for his Goodneſs, and declaring the Wonders which he hath done for the Children of Men.*

Pſal 107. 8, 15, &c.

To ſhut up this Point, I've been the more

more expreſs in the handling of it, not only becauſe 'tis the great Foundation on which our *Chriſtian Religion* is built; but becauſe our reſtleſs Adverſary the *Devil*, and his wicked Agents and Emiſſaries have (in all Ages) us'd their utmoſt endeavours to corrupt and undermine it. And tho' this *Doctrine* be an impregnable *Fortreſs* and *Bulwark*; (under which we may ſecurely defend our ſelves, and againſt which all the Powers of Hell ſhall never be able to prevail) yet we are not ignorant of *Satan's devices*, nor of his malicious Stratagems and miſchievous Deſigns againſt *us*, and our *Religion*. And how active, and ſucceſsful he has been hitherto in his Temptations and Allurements is moſt notoriouſly evident. For this great & implacable Adverſary has endeavour'd (by all means poſſible) to extinguiſh the Knowledge of *Chriſt the Meſſiah of the World*, both *before*, and *ſince* his coming in the Fleſh. And

How reſtleſs the Devil has been hitherto, in his Endeavors to undermine & deſtroy this Doctrine.

(1) *Before his coming* into the World, he us'd all imaginable Means to extirpate the whole *Jewiſh Nation*, whence 'twas propheſied the *Meſſiah* ſhould deſcend. He ſtudied to ridicule, and enervate all the *Propheſies*, and *Promiſes* of Holy Scripture concerning *him*. He made it his buſineſs to poſſeſs the World with groſs Conceits and Apprehenſions of *Chriſt's Kingdom* at his

his Coming. And his Suggeſtions were ſo prevalent and ſucceſsful; that 'twas generally expected that the *Meſſiah ſhould appear in great State and Grandeur*; that he would beſtow Crowns and Scepters; and the greateſt Immunities and Priviledges upon his Subjects: Which conceit doubtleſs, (our *Saviour* appearing in ſo mean and deſpicable a Condition) was not the leaſt cauſe of the *Jewiſh Infidelity*, and did in a great meaſure obſtruct their embracing of the Goſpel. It ſeems the very Apoſtles of Chriſt were tainted with this Prejudice, by their being ſo inquiſitive about the *Reſtitution of the Kingdom again to Iſrael.* They expected (doubtleſs) to be Grandees in it, as may be gather'd from that requeſt of the Mother of the two Sons of *Zebedee*, for whom ſhe was ſo importunate with our *Saviour*, *that one of them might ſit on his right hand, and the other on his left in his temporal Kingdom*, for ſo the Words muſt be underſtood. Thus far had *Satan's Stratagems* prevail'd to prejudice Mankind againſt the *Meſſiah* of the World, *Before his coming.*

Matth. 20. 21.

(2) When *he was come*, from the Cradle to the Croſs, *his* whole Life was an entire Series of Sorrows and Perſecutions. How did the *Devil* inflame the *Scribes* and *Phariſees* with a fiery and impetuous zeal

zeal and eagerneſs, not only to defend and maintain all the *Laws and Conſtitutions, Rites and Ceremonies* which they receiv'd from *Moſes*, with their own erroneous Comments and heterodox Opinions concerning 'em: But to oppoſe and ſtifle (with all imaginable Vigour, and Policy) our *excellent Religion*, (as it were in the very *Embryo*) ere it had got any conſiderable footing in the World. And tho' this was beyond the reach of their Power and Malice (God having decree'd to eſtabliſh it by his own *Omnipotent Arm*;) yet he perſecuted its excellent and innocent *Author to Death*, by the ſevereſt Methods of Cruelty and Injuſtice. And tho' the Devil receiv'd then a deadly blow, yet he has not been wanting (to his power) ever ſince to perſecute and enſnare *his* Members; and he is reſtleſs ſtill in his endeavours to prevail with them, *to make Shipwrack of Faith, and a good Conſcience*; and makes uſe of all his *Stratagems* to make 'em turn *Hereticks*, if not *Apoſtates*. And that his *Projects* have been too ſucceſsful, will evidently appear if we conſider the many *Hereſies* which have been broacht in the *Church*, concerning the *Natures*, *Perſon*, and *Offices*, of *our bleſſed Saviour*. Which I ſhould be ſorry to conjure up, and therefore I hope my *Reader* will excuſe

cuse me, if I rather desire to have 'em buried in the darkest Shades of Oblivion.

CHAP. IV.

Of the Union of the Divine, and Humane Natures in the Person of Christ.

Of the union of the two Natures.

WE shall not be too curious in inquiring into the *Manner of this Hypostatical Union:* For my design is rather to edifie the sober and conscientious, then humour the captious, or Sceptical *Reader*. The perfect Knowledge of this *Mystery* is a Sacred Reserve for the contemplation of the holy *Angels* and *Saints* glorified; and it would cease to be admirable if we could comprehend or express it. But we *Christians* may conceive (tho' not by the energy of Reason, yet) by the eye of *Faith*, that the Messiah of the World is θεάνθροπος, *the Man-hood is taken into the God-head*, and by the singular virtue and operation of the *Holy Ghost*, (without the intervention of an *Earthly Father*) *the blessed Virgin* became impregnated and *did conceive*. And

And this was the most suitable way of accomplishing that so necessary *Conjunction of the Divine, and Humane Natures*: That *he* might be perfectly Sanctified as *Man*; and that the Nature which *he* assum'd might be free from all stain and pollution. *Thus God and Man make one Person.*

Yet *So*, that the two *Natures* are preserv'd ἀσυγχύτως entire without *Confusion*, as the *Councils*, and *Fathers* defin'd against *Eutyches*. And the *Person of Christ* ἀδιαιρέτως, without *Division* against *Nestorius*. But they were united ἀληθῶς καὶ τελείως *truly* and *perfectly*, without *Confusion* of *Persons*, without *Commixture* of *Natures*; and yet they were united ὑποστατικῶς by a *Personal* and *real Union*. Thus the eternal Son of God took our Nature upon *Him*, which being *united* to his Divine Nature, hath now the same *Subsistence* which *he* hath: so that the ὁ λόγος, the word assuming, and the Nature assumed make but one Person; *God and Man one Christ*. I would not confound my Reader with *Metaphysical and School-Notions* concerning the *Hypostatical Union*; 'tis like God himself better understood by its Properties, and Effects, than in its own Nature. 'Tis sufficient that all our *Creeds*, and all *Antiquity* do confess it and unanimously concur in this *great Article of our Faith*: Namely, that altho' *Christ* has

Si quis non confitetur carni secundum Subsistentiam unitum Dei Patris Verbum Anathema sit. Cyril. in Ep. Alex. Concil. Anath.

two

two *Natures*, the *Word*, and the *Fleſh*; yet do *theſe two make but one Perſon*; one Son of God, one Saviour of Men. We paſs from the *Manner of this Union*, to conſider in the next Place.

(1) The *Neceſſity* of it. (2) The *Benefits* which we Chriſtians do receive by it. And (3) We ſhall make ſome *Practical Improvement* of the Point in hand, by way of *Application*. And

1*ſt*. 'Tis by vertue of *the Union of theſe two Natures*, that our Lord Jeſus Chriſt has reconcil'd us to God and works all things for us in the great Buſineſs of our Redemption. We have conſider'd already what a deplorable Eſtate and Condition mankind was in, by the Diſobedience and Fall of our firſt Parents; And no expedient could've been more ſutable to unite thoſe two diſtant (and otherwiſe irreconcilable) Extremes, an offended God, to offending Man; than the Interpoſition of a *Perſon conſiſting of both Natures*, which were ſo much at variance. For

The Neceſſity of this Union.

(1) By vertue of that Agreement between the Father and the Son, 'tis impli'd that the *Saviour of the World* ſhould be God: ſince no other expedient could mediate a Peace, nor make a plenary ſatisfaction to *God's Juſtice* for us. Beſides our Tranſgreſſions being committed againſt an infinite

infinite God, and attended with the moſt heinous aggravations of wickedneſs and villany; the λυτρον or price paid for our *Atonement* muſt be ſutably great, otherwiſe *God's Juſtice* would be ſtill unſatisfied. But the *Bloud* of the whole Creation could not redeem one Soul from Death. Wherefore he muſt be *God*, that ſhould undergo this *Wrath*; and *God* that he might overcome and not ſink under the *Puniſhment*.

More particularly; if we conſider the *Price* which was to be paid for the *Purchaſe* of our Redemption; the many and great *Obſtacles* which were to be remov'd; the potent and numberleſs *Enemies* which were to be conquer'd and ſubdu'd, as *Sathan*, *Death*, *Hell*, &c. the *Juſtice* of God (as before) which muſt be fully ſatisfied for Man's Delinquency and Diſobedience; the intolerable *Burden of our Sins*; and the ſhatter'd *condition* of our *Nature*, which was *to be rectified* and reſtor'd to its primitive Innocence and Integrity; If (I ſay) we conſider all theſe *Particulars* impartially: We muſt neceſſarily infer, that 'twas not *meer Man* that could atchieve our *Reconciliation*; but 'tis the immenſe *Merit* of the eternal *Son of God*, that muſt conciliate the difference and reconcile ſinful Man to an offended Juſtice.

Second-

Why Chriſt muſt be Man.

Secondly, The *Saviour of the World* muſt be *Man* alſo, to conſtitute him a Redeemer of Men. And this was abſolutely *neceſſary* upon ſeveral Accounts.

(1) Becauſe *he* muſt be ſubject to the *Law*, and perform all the *Conditions* which the *Law* requir'd at our Hands; in making up all our *Defects* by his *Active*, and *ſatisfying* for all our *Obliquities* by his *Paſſive*, and unſinning Obedience: That *as Man* had deeply offended, *ſo he* ſhould highly pleaſe God and procure his Grace and Favour.

The Apoſtle is very expreſs to this purpoſe. *As by the Diſobedience* (ſaith he) Rom. 5. 19. *of one Man, many were made Sinners: So by the Obedience of one many ſhall be made Righteous*; that is, they ſhall be abſolv'd from Guilt; reſcu'd from Puniſhment; and be reſtor'd (by degrees) to the full enjoyment of their loſt Innocence and happineſs. But the Deity being impaſſible, and Chriſt our Surety having *Covenanted* to do this for us; 'twas neceſſary therefore that he ſhould aſſume *Our Nature*; Heb. 2. 9, 10. *that he might be made perfect thro' ſufferings, and taſt Death for every Man.*

(2) 'Twas requiſite that the ſame Nature ſhould conquer the *Devil*, that was overcome by him; and propitiate for our Pardon, which had caus'd the Enmity between God and us: Otherwiſe the Promiſe

That

That the seed of the Woman should bruise the Serpent's head had been covenanted to no purpose. It was the Nature of Man in the *first Adam* that made the Breach; and 'tis the same Nature in the *second Adam* that must satisfie God's Justice and make our *Atonement.* This was the Nature, which was tempted by Satan; and this is the same Nature which shall for ever triumph over him. Gen. 3. 15.

(3) This *New Covenant* of Peace and Reconciliation by Christ, must be seal'd in *Bloud*: For *without shedding of Bloud there's no Remission to be expected.* Now *'tis not the Bloud of Bulls, nor of Goats that could atone for our Sins,* and the Deity being impassible, (as before) therefore *Christ by his own Bloud entred once into the Holy Place,* having by his Obedience and Sufferings (if we faithfully apply 'em) purchas'd our Peace, and ratified and Seal'd our Pardon. Heb. 9. 22. Heb. 10. 4. Heb. 9. 12.

(4) He must be *Man* also; that being toucht with our *Infirmities, He* might be sensible of our *Wants*; tender of our *Welfare*; merciful and compassionate in bearing with our *Weaknesses*; solicitous for the *Pardon of our Sins*; and the *comforts* of God's *Grace* to support us under the burdensome *Afflictions* which spring and flow from 'em; and finally that *he* might bear with

with all the *Imperfections of our Nature*, and repair the *Breaches* of our declining *Faith*. For *as* he muſt be unskilful in inſtructing others to bear Afflictions *patiently*, who has not been *paſſive* himſelf; *So* 'tis as difficult for any to apply ſeaſonable and ſucceſsful Remedies to the *Afflicted*, who is a ſtranger to their Sufferings. Wherefore, (ſaith the Apoſtle) That *the High Prieſt of our Profeſſion* might be more apprehenſive and ſenſible of our Infirmities, *he became like unto his Brethren in all things,* Heb. 2. 17. 18. *that he might be a merciful High Prieſt in things pertaining to God, and intercede* effectually, and make Atonement *for the ſins of the People: For in that he ſuffer'd being tempted, he knows how*, and is willing *to ſuccour thoſe that are tempted. Having then ſuch a* compaſſionate *Advocate and Interceſſor with the Father*, we may be encourag'd to come *with boldueſs to the Throne of Grace*; where we ſhall meet with a comfortable return to our Prayers, and the favourable Acceptance of our Perſons in time of need. Thus we have ſeen that the *Saviour of the World* muſt be *God*, and that *he* muſt be *Man*, to conſtitute him a Redeemer of Men; But neither of theſe two Natures diſtinct from the other were proper Inſtruments to make up the Breach: Therefore

Third-

Thirdly, There must be a Conjunction of the God-head and Manhood, by an Hypostatical and *real Union in* the Person of *Christ*. To evince and illustrate this Point. *Why Christ must be God and man in the same Person.*

6. If God in his *Justice* had rooted out Mankind from the Earth, his *Mercy* could not have been manifested in pardoning Trespasses and Offences. If he had created a new Generation pure and spotless without sin, which by Sufferings were to satisfie for the Offences of the former; it would've been severity in God to have punish'd the Innocent for the wicked. If God had appointed an Angel to have taken upon him the Nature of sinful Man, the Justice of God could by no means have been satisfied with the finite Obedience of a Creature. If God had pardon'd Man's Apostacy without satisfaction, Justice had still been violated, and the Decree broken which was issued out against him, *In the day that thou eatest thereof thou shalt surely die.* Gen. 2. 17.

Almighty God therefore out of his inconceivable Love to Mankind, whom he had so wonderfully created; and withal so jealous of his own *Honor*, that he would neither violate the great Attribute of his *Justice*, nor yet obscure the Glory of his *Mercy*; was pleas'd to appoint his only begotten

Son, *the expreſs Image and Character of his Father's Perſon*, to take our Nature upon him, and *be made of a Woman under the Law* to redeem us from the curſe of it, and *that we might receive the Adoption of Sons*. Gal. 4. 4, 5.

Thus Chriſt the Saviour of the World *is God and Man in the ſame Perſon*; and this *Union* was neceſſary, that he might be a fit *Mediator* between both; to compoſe the difference and ſolicite a Peace between God and our Souls; and by the merit of his obedience and ſufferings make our *Acceſs to the Throne of God's Heavenly Grace* more tolerable and eaſie. Chriſt is *God* to ſpeak to the Father for us; and *he* became *Man* that *he* might declare God's Will to us, in a more familiar, leſs amazing, and more obliging Way then otherwiſe it could have been: Hereby ſhewing us an Example (by his own wonderful condeſcention) how we ſhould ſubmit to the meaneſt condition, and entertain the worſt Events with a Patience and Courage ſutable to the ſubmiſſive, yet Magnanimous Spirit of *Chriſtianity*. Thus much of the *Union* of the *Divine* and *Humane Nature in the Perſon of Chriſt*: Which the Heavens do admire, all the Inhabitants of the Earth may be aſtoniſhed at; and the Devils in Hell are afraid to think of. We paſs forward

2*dly*. To

2dly. To discourse of those admirable *Benefits* and Priviledges, which result from this blessed *Union* of the Divine, and Humane Natures in the Person of Christ, to the unspeakable Comfort and Happiness of all true Believers. And

(1) Our *Nature* is wonderfully *Enobl'd* & exalted since it became a Temple for the Divinity of Christ to dwell in. No Creature but *Man*, did ever arrive at that pitch of *Honour* to be *personally united to*, and be adorn'd with the God-head. And that our *Nature* is *thus dignified*, I have clearly evicted from the *Premisses*. To which may be added *ex abundanti*, these two remarkable Passages from *Antiquity*: The one is of *Saint Austin* in these Words, *Whosoever* (saith he) *shall despise, or refuse to worship Christ with Divine Worship, shall undoubtedly suffer the Pains of Eternal Death.* The other is of *St. Athanasius*, who writing against the *Arrians*, vindicated the *orthodox Christians* from the imputation of Idolatry, (which these Hereticks endeavour'd to brand 'em with) *God forbid* (saith he) *that we should worship the Creature; but we do worship the Lord of all the Creatures, God the Word Incarnate*, &c. But concerning the *Communication of Properties*, and whereas *God* is said to 've purchas'd our *Redemption*; that *he* redeem'd the Church with his own

Aug. de Verb. Dom 2 Joan. Serm. 38. Luke 1. 71. 72.

Neque tamen creaturam adoramus abstt, sed Dominum rerum Creatam incarnatum verbum Deum adoramus. Athan. Or. 5. *contra* Arianos.

Bloud; and that the blessed Virgin is term'd θεότοκος the Mother of God; &c. These are all inconceivable *Mysteries*; yet do fully import the *Exaltation of our Humane Nature*: But tho' we should not too curiously pry into them; yet are oblig'd hereby to admire and adore God's infinite Goodness and Mercy, who has thus *advanced our Nature* from the very dregs of Corruption, to a State of absolute Perfection and eternal Bliss.

Gal. 3. 22. Luk. 4. 18. (2) And as our humane *Nature* is thus wonderfully *dignified* by its *Union* to the *God-head*; So *we who were Enemies to God by wicked Works*, are again restor'd (by the Power and Efficacy of *Christ's Mediatorship*) to God's Grace and Favour. He has broken the Shackles of Universal Guilt; subdues and destroys all *his* and *our* Enemies; rescues us from the slavery and dominion of Sin and Satan; has taken away the Sting of Death; and does effectually revoke that fatal Curse, by which we were exil'd from Paradise, and bound over to everlasting Punishment. And having (by the immense Sacrifice of his precious Bloud) paid so dear a *Price* for our Redemption; all our Debts are now fully discharg'd; God's Anger appeas'd; his Justice satisfied; an eternal Peace between Heaven and Earth fully ratified; and all true Believers in

in Christ are reinstated in a Condition of Hope, and an undoubted capacity of being for ever happy.

(3) The *Sun of Righteousness* (thanks be to our gracious God) is risen upon our *Horizon*, diffusing his pleasant Light and saving Influences over the whole Body of the Creation; dispelling by his radiant Beams, the Night and dark Clouds of Ignorance and Errour, which (before his coming) had over-spread the face of the whole Earth. Christ *is the Way, the Truth, and the Life*; *He* keeps his Residence in, and exerts his Power in the defence and protection of all pious Souls; *he* enriches his Members with that pure and perfect *Wisdom* which is from above, and kindles Charity, Joy, and Comfort in their Hearts, by the powerful Influence and Operation of his Grace and Spirit; *he* raises their Affections above transitory Things, and does inspire and qualifie 'em with such holy and heavenly Dispositions, as will sweeten and sanctifie all the *Cross Providences* which are incident to them in this Life; and will finally advance them to, and put 'em in Possession of a State of ravishing, and uncompounded Pleasures at God's right hand for evermore.

Luk. 1. 78, 79. Isai. 60. 1.

John 14. 16.

(4) Christ Jesus the righteous governs his Church with perfect Love and Clemency,

preſerves his Servants in Peace and ſafety; *and 'tis impoſſible* (ſaith *Irenæus*) *to recount the number of thoſe great things which are done thro' the World by the Wiſdom, Power, and Goodneſs of Chriſt; for the Succour of the Nations, and the Salvation of Mankind:* For as *he* liv'd, ſo he died, and roſe again for us to cure all our Maladies; and to reſtore us to a more happy condition than we loſt by the Fall and defection of the firſt *Adam*. And now (to our unſpeakable comfort) *he* is ſitting in Majeſty and triumph *at the right hand of God*, of which more fully afterwards) pleading his infinite Merits, and interceding powerfully with the Father for us: That all theſe *Bleſſings* and *Priviledges*, and many more than we can either conceive or think of, may be ſeaſonably applied for the comfort and *Benefit* of all true *Believers*. Hence we proceed

The Application of this Point, importing its Influence upon Practice.

3*dly*. To the *Application* of this Point, and ſhall conſider what *Influence this* important and ſaving *Doctrine* ſhould have upon the Lives and Practices of Men. And

(1) This is a Subject which may raviſh our Souls with *Joy, and Wonder*: A *Mirrour* which the holy Angels delight in and deſire to contemplate. *God and Man in the Perſon of Chriſt*, was the hope and expectation of the Fathers; whom the Patri-

archs

archs fore-ſaw, and rejoyc'd at, and whom the Prophets in ſuch magnificent ſtrains did predict and preſignifie, *whoſe preſence makes glad the City of our God.* But the perfect underſtanding of this Myſtery tranſcends all Humane Knowledge, and in this Valley of Ignorance we can but attain to a ſmall meaſure of it. *His Name is Wonderful*, and who can underſtand it? *Councellor*, and who can find it? *The mighty God*, and who can comprehend it? How *he* being God, ſhould be begotten of God, and yet but one God ſtill? Or how *he* could be born of a Woman without a Man, and ſhe continue ſtill a Virgin?

That Almighty God out of the Virgin Earth created man, and *breathed into his Noſtrils the Breath of Life*, was indeed a great *Miracle*: But that a Virgin ſhould conceive and bear a Son that was both God and Man was far greater. That God without a Woman ſhould form *Eve* out of Man was a ſtrange *Wonder*; but 'twas much more prodigious that a Woman without a Man ſhould bring forth a Son that was both God and Man.

For Iron to ſwim above the Water; a Fountain to flow out of a dry Jaw-bone; an Aſs to ſpeak; an old Woman to Conceive; Manna to be rain'd down from Heaven; a wither'd Rod to yield both Bloſſoms

Bloſſoms and Fruit; Rivers to flow from a flinty Rock; Waters to be turn'd into Bloud; Ravens to feed a Prophet; *Jordan* to turn his ſtream backward; the Red Sea to be divided; *&c.* Theſe are *Miracles* to be extremely admir'd: But in the *Incarnation of our bleſſed Redeemer* we've a greater *Miracle* than all theſe; for a *Maid* is made the Mother of God; a great Sphere is drawn into the Center; the great God of Heaven and Earth was conceiv'd in the narrow Womb of a Virgin. This is indeed a *Miracle* which humane Reaſon's not able to comprehend: And therefore (ſaith the Apoſtle) *'tis a faithful ſaying, That Jeſus Chriſt came into the world to ſave ſinners*; We may as well doubt of the reality of our Being and Exiſtence, as ſuſpect the *Truth* of it. This is the Lord's doing, and 'tis marvellous in our Eyes.

Miraculum Mirabiliter Miraculoſum.

1 Tim. 1. 15.

Man is naturally inquiſitive after Curioſities, and very deſirous to know ſtrange Accidents. Now here's a Subject for the moſt contemplative Curioſity to be exercis'd about. A *Myſtery* indeed, and the more we pry into it, the more miraculous we find it. The more we know of it, the more we ſhall be inflam'd with the deſire of comprehending it; and ſhall be ſtill more and more happy in the improvement

of

of this excellent Knowledge. All other Wisdom without the Knowledge of God in Christ, is as bad, if not worse than Ignorance it self: For tho' (with the wisest *Solomon*) we could understand all the secrets of Nature; the several Motions and Influences of the Stars; all the Intrigues and Policies of State; all the Mysteries of Traffick, Arts and Sciences; and whatever can be imagin'd to be within the reach of humane Understanding: Yet without the saving *Knowledge of our Lord Jesus Christ*, all our Wisdom is but Foolishness, and to no purpose. *Si Christum discis, nihil est si cætera nescis. Si Christum, &c*

Let the *Son of God* therefore, *made Man* for our sakes, become the Subject of our devoutest Meditations. The Holy Apostle *determin'd to know nothing else*, and I am sure 'tis both our Interest and Duty to concur with him in this Opinion. We read in the Gospels, that Christ was sometimes in the Cratch, sometimes in the Garden, sometimes in the Synagogue, sometimes in *Egypt*, sometimes at *Jerusalem*, sometimes at a Marriage, sometimes amongst Publicans, conversant with both Sexes, and among all sorts of Persons, high and low, rich and poor, noble and ignoble, and at last died between two Thieves. There can be no Place then, no Person, no Estate, no Condition of Life, which does not continually. 1 Cor. 2. 2.

nually preſent us with one Object or other to renew and reſume our *Meditations*; and may miniſter ſome Occaſion or other to think on *Chriſt*. And this would prove the moſt abſolute *Catholicon* to ſupport us under, and to encourage us to conflict with the Sorrows and Miſeries of a troubleſome World. Let us therefore at all Times, in all Places, amongſt all Perſons, and in every condition of Life, lift up our Eyes unto Chriſt. Let the ſtrong defend *him* in the Weak, and the Weak honour *him* in the ſtrong; let the Rich give *him* Alms in the Poor, and the Poor love and admire *him* in the Rich; let all Perſons of all Ranks and Conditions ſo love and honour *him*, that when the Vail of our Mortality is taken away, we may not only know *him* and ſee *him* as *he* is; but be known of *him*, received by *him*, and eternally enjoy *him*.

(2) The Conſideration of this no leſs gracious than wonderful *Union* of the *God-head*, and *Man-hood* in the *Perſon* of *Chriſt our Redeemer*, ſhould raiſe our Minds to a true ſenſe of the Dignity of our Nature; That the Diſpoſition of our Hearts, the Frame and Temper of our Spirits, may riſe in ſome conſiderable Proportion to that *State* and Condition which he has been pleas'd to *enoble* us with. We are now of the

the Bloud Royal of Heaven; *and he has made little lower than the Angels, to Crown us with Glory and Honour*: Our Minds and Affections then should be suitably great and *noble*, and chiefly conversant about those excellent things, which are the Joy, Delight, and Wonder of the Holy *Angels*, and Saints glorified. It would be strangely incongruous, and infinitely below the Dignity of our *Heaven-born Souls*, to be imploy'd and busied about the base Cares, unmanly Desires, and ignoble Designs of this vain and transitory World. We are now the *Children of God*, and *Brethren of Christ*; *Heirs and co-heirs with him* of the same eternal *Inheritance*; To be bruitish and sensual then, would not only be a great Indignity and Afront to our Illustrious and Omnipotent Relations, and a Disparagement to our selves; but it would be a cutting off the *Entail*, and an absolute Forfeiture of our Title to all the *Blessings* and *Priviledges* of the *Gospel*. Besides, *As* the Prophane and Dissolute, the Unbelieving and Disobedient Christians, would be incapable of relishing or delighting in the Joys of Heaven; *So* they may assure themselves that if they live and die in those Sins unrepented of, they shall never enter into that Kingdom.

Psal. 8. 5. Heb. 2. 7, 8. and 1 5 and 2. 16.

Luk. 6. 35 Heb. 2. 11 Rom. 8. 17.

Gal. 5. 21.

(3) The spiritual and pious Reflections of

of ſincere Believers on this gracious *Union* of our *Nature* to the *God-head*, may fill their Hearts with heavenly Joy and Comfort, and their Mouths with Praiſe and Thanksgiving. And doubtleſs there could never be greater Cauſe of rejoicing to Mankind; nor ſhould any Tidings be more grateful to Mortal Ears then this *Evangelium*; that the eternal Son of God *for us Men, and for our Salvation came down from Heaven.* Were the glorious *Angels* in Heaven tranſported with ſuch an Exſtacy of Joy as cauſ'd them to break forth into triumphant *Hallelujahs*? And did they warble forth Hymns of Praiſe and Congratulation when they beheld that wonderful Spectacle of Majeſty, Mercy and Humility in the *Incarnation of our Lord*? What reaſon then have we Chriſtians to exult and leap for Joy, and bear a part in that heavenly *Chorus*, ſince we (above all the Creatures) are ſo ſignally happy, as to reap the *Benefits* and Priviledges of that unparallel'd and boundleſs Charity? Let us therefore never ceaſe to *chant* forth his *Praiſes*, in the Words of the holy and devout *Virgin* in her *Magnificat* ſaying, *My ſoul ſhall magnifie the Lord*, &c.

Luke 2. 13 14.

Luke 1. 46, 47, &c.

(4) The Conſideration of the *Union* of theſe two *Natures* in the Perſon of *Chriſt*, ſhould not only beget in us a correſpondent eſteem

eſteem of *him*; oblige us to be *faithful* and *obedient* to Him. Has he done and ſuffer'd ſo many things for us, that we ſhould live comfortably here, (in the participation of thoſe excellent Priviledges which I've mention'd) die happily, and reign with *him* eternally? And is it not then moſt fit and reaſonable, that *he* ſhould rule and govern us, and exact the higheſt Veneration and Reverence from us? Now, the only *Evidence* and Teſtimony which can be given of the *Truth* and *ſincerity* of our *Obedience* to Chriſt, *is the keeping his Commandments.* And to enforce this Obligation, it will be neceſſary to conſider; That the *Good Angels* in Heaven are *his miniſtring Spirits* to do *him* Service, and chearfully obey *him*; and the *Devils* in Hell are ſubject to his *Authority.* All the *ſenſitive* and *inanimate Creatures* (which are guided by no other *Genius* than that of meer natural Inſtinct) do ſubmit to the Laws of *his* Providence, and are not backward in paying that juſt Tribute of Fear and *Obedience* to the eternal Son of God made man for our ſakes: How much more ſhould we, who are not only Men but Chriſtians, and actuated by an higher *Intelligence* than that of Nature, be conformable in all things to the Wiſdom and Will of God in *Chriſt*? Has the Eternal Son of God diveſted himſelf

Phil. 2. 9, 10.

Joh. 14. 15.

Heb. 1, 14.

Mark. 5. 10. Luk. 8. 28

ſelf of that infinite Honour, Wealth, Joy and Happineſs, which *he* might have triumpht in for ever at the right hand of God? Did *he* willingly ſubmit to an ignoble and inglorious Obſcurity under *the Vail of our fleſh* meerly for our ſakes? And ſhall we be unwilling to *do* or *ſuffer* any thing for *him*? That would be ſuch an Inſtance of Injuſtice and Diſingenuity, as well as Diſobedience, as might deſervedly render us obnoxious to the ſevereſt *Reſentments of his Divine Wrath and Vengeance*. He will cauſe ſuch *unprofitable Servants to be bound hand and foot*, and give 'em their juſt Portion in the Horrours and Sorrows of a ſad and miſerable Eternity.

Mat. 25. 30.

(5) The *Perſonal Union* of theſe two *Natures* in *Chriſt*, may incourage us to have a ſtedfaſt *Confidence* in, and a chearful *Dependance* upon *him*, for the ſupply of all our *Temporal and Spiritual Wants*, and for Support and Comfort in all our Straits and Difficulties whatſoever: For we have all things in *Chriſt*, and Chriſt's all things in us. If we be *ſick* with Sin, *Chriſt* is our *Phyſitian* to ſave us; if we be *Hungry* or *thirſty*, *he is the Bread of Life*, *and the Fountain of ever-living Waters*; *and whoſoever eateth him* (that is Spiritually by faith) *ſhall never hun-*

Quia quod ex me mihi deeſt, uſurpo ex viſceribus Domini.

Joh. 6. 35
Joh. 7. 38.

hunger, *and whoſoever drinketh of him ſhall never thirſt*; if we be *naked*, *he* will *cloath* us with the *Robes* of his Virtue, and the Garments of his *Righteouſneſs*, *which ſmell of Myrh*, *Alloes*, *and Caſſia*, and are *like the ſmell of a pleaſant Field which the Lord hath bleſſed*; if we be *ſimple* or ignorant, *he*'s our *Wiſdom* to inſtruct us; if we be *ſinful*, *he*'s our *Righteouſneſs to ſave us*; if we deſire to be *holy*, *he* is our *Sanctification to bleſs us*, *in turning us away from our Iniquities*, *and purifying to himſelf a peculiar People zealous of good Works*; if the *Devil tempt* and allure us to ſin, *he* is the *Captain of our Salvation*, who has not only (in a great meaſure) countermanded Satan's Commiſſion but diſſolv'd his Authority. Now as all ſincere Believers are thus abundantly ſupply'd with all things needful and convenient, *an hundred fold in this Life*, *and in the World to come Life everlaſting*.

Pſal. 45.8. Gen 27. 27. Acts 3.26. Tit. 2.14. 1 Joh. 3.8. Luk. 18.30

So on the Contrary, All the pompous *Delights* of this viſible *World*, (tho' they be ſeemingly never ſo ſpecious or profitable) unleſs they be ſanctified to us by the Grace of Chriſt's holy Spirit, inſtead of being a Comfort and Bleſſing, they will become our Plague and Puniſhment. In like manner all our Wiſdom, Righteouſneſs, Learning, *&c.* which are not *deriv'd from*

from this Fountain, and purified by the Bloud of Chriſt, are but as a *menſtruous cloth, or filthy Rags*; and neither pleaſing to God, nor beneficial to our Selves, as might be inſtanc'd (if 'twere needful) in many Particulars. Thoſe outward Accompliſhments may indeed make us appear Great; but can never make us Good: They may puff us up with Pride and Self-conceit; but they ſeldom or never make
John 15.5. men more holy and vertuous. *Without Chriſt we can do nothing*; but by the Aſ-
2 Cor. 9.8. ſiſtance of his Grace and Spirit *we are enabl'd to do all things.* Our *Sufficiency is of him*, and we muſt aſcribe all our holy Performances (not to any Endeavours of our own, but) to the Riches of God's Grace in Chriſt. And whatever we do that is Holy or Vertuous, 'tis no more We, but *Chriſt*, who by the Power and Preſence of his Holy Spirit dwelleth and worketh in Us.

In a Word, We hold all that we have in *Capite* from *him*, and 'tis the beſt Tenure too. We are *his* by *Purchaſe*, he has paid a dear *Price* for us, and therefore how dear and precious ſhould he be to us? We are oblig'd *to forſake all and follow*
Matth. 19. 27. *him:* This is the moſt effectual *Plea* againſt
1 Cor. 6. 19, 20. *Satan's Stratagems*, that *we are not our own*, for *we are bought with a Price*; and there-

therefore intirely at *his*, not our own *Diſpoſal*. This is that ſeaſonable Expedient which will vanquiſh this, and all other Enemies, even our *Faith in Jeſus Chriſt, God and Man in the ſame Perſon*.

(6) And Laſtly; This *Point of Doctrine* duly conſider'd, will remind us of the State and Condition of *other Men* as well as our Selves. Has God ſet ſuch an ineſtimable *Value* upon *Mens Souls* as to purchaſe 'em at ſo dear a Price? Could nothing leſs then the *Bloud* of the eternal Son of God pay a ſufficient *Ranſom* for the Redemption of them? How ſhould we then, reſpect honour and indulge *Chriſt's Humane Nature* in the pooreſt and meaneſt of his *Servants*? And ſince Good has been pleas'd to think us worthy of ſo much Care and Indulgence, we've Reaſon to uſe all poſſible Endeavours, to keep theſe precious *Jewels* pure and unſpotted, both in our ſelves and others. Have we contracted ſuch an honourable *Alliance* with, and do we ſtand ſo nearly related to the holy *Trinity*, and our fellow *Chriſtians* by the *Union of our Nature to the Perſon of Chriſt*? How then ſhould our Thoughts, Deſires, Diſpoſitions, Words and Actions be conformable to the Nature, Laws, and Dignitie of ſuch Relations? How ſhould we be afraid to ſubmit to any thing

that's baſe or ignoble, leſt we reflect Diſhonour upon *God*, and that *Nature* of ours, which *he* has ſo much *dignified by his Incarnation*?

Let us therefore indeavour (as we are oblig'd both in Duty and Intereſt) in every Inſtance, and Circumſtance of our Lives to be, and to do good; to avoid all things evil in themſelves, and of evil Report; That we may *thereby* glorifie God in our Bodies and in our Spirits which are his. This would prove the moſt certain Expedient to bring this excellent *Religion of the Holy and Eternal Jeſus* into Repute and Credit, with thoſe that differ from us; and (by our hearty Compliances with all its reaſonable *Conſtitutions*) we cannot fail both of the preſent, and future *Rewards* which ſpring and flow from it.

Thus I have treated diſtinctly on the *firſt Branch* of this great *Myſtery of Man's Redemption*; and herein Particularly of the *Names, and Natures of Chriſt*, and that wonderful *Union* of 'em both in the ſame *Perſon*. I have alleg'd ſeveral important *Reaſons why* the Saviour of the World ſhould be *God*; why he ſhould be *Man*; and why *God and Man* in the ſame *Perſon of Chriſt*. I have conſider'd thoſe ſpecial *Advantages and Priviledges* reſulting from this heavenly

heavenly *Doctrine*; with the peculiar *Influences* which it should have upon the Lives and Practices of all Christians. God Almighty give us *all* Grace so to believe these *Truths* faithfully, and practice them conscientiously, That the whole frame and contexture of our Lives may be truly conformable to the Kingdom and *Gospel of our Lord Jesus Christ*. Amen.

CHAP. IV.

Of the Offices of Chriſt in general.

BY diſcourſing of the *Offices* of *Chriſt*, and the *Manner of their Adminiſtration*, we may underſtand (more particularly) the great End and Deſign of our Saviour's coming into the World: And the many great things which he has *done* and *ſuffer'd* for the *Redemption* and Happineſs of loſt Mankind.

The Name Chriſt imports his Offices.

The *Name* of *Chriſt* (as we noted before) is a Title which imports *Office* aud *Dignity*. 'Tis a Greek word in the Original, and anſwereth to the Hebrew *Meſſiah*; both which ſignifie our *Anointed Saviour*. Hiſtorians tell us, that 'twas an ancient Cuſtom in the Eaſten part of the World to *Anoint* their Public *Officers* (Kings and Prophets eſpecially) with material Oyl; denoting and ſymbolizing thereby, the liberal and plentiful Effuſion of extraordinary Endowments, ſuch as might qualifie them for, and preſignifie the hopeful and happy ſucceſs of their *Adminiſtrations*.

But

But our *Christ the eternal Son of God* (coming into the World to manage that great and important *Office* of *Mediatour* between God and Man;) must be sanctified, and set a part in a more peculiar manner than any of the *Ancients* were: For *they* were only *anointed with material Oyl*, but *he* was Sanctified and filled with the *Holy Ghost*; *they* were set apart by Men, but *he* was confirm'd by the Father in this *Office*; *they* were invested with Authority and Ability to save for a Time; *he* for Ever. *Christ's unction differ'd from all others.*

Therefore, that *he* might be every way sutably qualified for the *Charge* and Burden which *he* underwent, *he* became *Prophet, Priest, and King*; *all* which *Offices* were never confer'd on any but on *Christ*: For 'tis observ'd, that *Melchisedec* was *King* and *Priest*, but no *Prophet*; *David* was *King* and *Prophet*, but no *Priest*; *Samuel* was *Priest* and *Prophet*, but no *King*: But there's a Concurrence of all these three *Offices* in *Christ*, and *he* was furnisht from Heaven with a sufficiency of Power, Holiness, Wisdom and Goodness to dispense them for the Comfort and Benefit of all that believe in, and obey *Him*. And to this End 'twas necessary *A Concurrence of all the three Offices in Christ.*

(1) That *he* should be a *Prophet*, to cure that gross Ignorance which we deriv'd from *The absolute Necessity of Christs being a Prophet.*

from the Loins of the firſt *Adam*; to reveal and expound God's Mind and Will to us; to teach us *how* to apply *his Merits* by the exerciſe of a true and lively *Faith*; and to direct us *how* to walk more conformably to God's Will in doing our *Duties* and avoiding *Sin* for the future; that *ſo* the Devil and our Luſts ſhould not have the Rule and Dominion over us.

And Prieſt (2) It was neceſſary that *he* ſhould be our *Anointed Prieſt*, Altar, and Sacrifice; that *he* might propitiate and make *Atonement* for all our Offences; free us from the Guilt and Puniſhment of them; reconcile us to God's Grace and Favour; and tranſlate us from a ſtate of Sin and Death, to a State of Righteouſneſs and eternal Life.

And King. (3) But ſince this Peace and Happineſs could not be obtain'd for us, nor applied to us, but by an abſolute and irreſiſtable *Power*, (conſidering the many Enemies and Impediments we have to conflict with in our Chriſtian Courſe;) therefore 'twas neceſſary that *he* ſhould be a *King*: That having ſufficiency of *Power* and Authority, he might enable us to reſiſt and overcome all thoſe Difficulties and Oppoſitions which might hinder our Return, from the *Chaos* of corrupt *Nature*, to a ſtate of *Grace and Glory*. And to this End, *God has*

has been pleas'd to raise him far above all Principalities and Powers; that *he* might effectually *apply* the *satisfaction* which *he* made, and the *Ransom* which *he* paid for the *Salvation* of Mankind.

Thus much of *Christ's anointing in General* (by God's holy Spirit) to those three great *Offices*, which *he* receiv'd as the *Head*, and conveyeth to *his Members the Church*: By instructing us as a *Prophet*; satisfying for us as a *Priest*; and protecting and governing us as a *King*. We pass on to Particulars.

CHAP.

CHAP. V.

Of his Prophetical Office.

THere are ſeveral other Titles *ſynonimous* to his being a *Prophet*, which are aſcrib'd to our bleſſed Saviour in holy Scripture. *He is* call'd *the Paſtor*, *the Apoſtle of our Profeſſion*, *Rabbi*, *Maſter*, *a Teacher from God*, *a Law-giver*, *the Author and Finiſher of our Faith*, *a Miniſter of the Circumciſion*, *a Teacher of the Gentiles*; *that he might be a Light to them, as well as the Glory of his People Iſrael.* All which ſeveral *Titles* and *Appellations* do import, that *he* was a *Prophet* ſent from God to inſtruct *his* People and to guide them in the Way of Salvation.

Chriſt the Prophet

Iſai. 61. 1.

And without all controverſie, this is *he* whom God the *Father* promis'd to ſend into the World; whom the Prophet *Iſaiah* tells us ſhould be *anointed to Preach the Goſpel*: And being com'd into theſe lower Regions, was confirm'd in this *Office* by an audible Voice from Heaven, three times repeated, (as before) with this peremptory Command annext to *his*

Com-

Commission, *Hear ye him*. *His Mission* was also confirm'd by many notable Signs and Wonders; by the Testimony of his Harbinger *John the Baptist*; and many other infallible *Proofs* which would be needless to mention here. But besides, the Disposition and Temper of his Mind was every way suitable to *his Office* and Authority: For, his Wisdom and Discretion, Purity and Holiness, Courage and Constancy, Meekness and Patience, Sweetness and Goodness, Power and Majesty (conspicuous in all *his* Discourses and Demeanour) are so many unanswerable Topics to prove, that our Lord Jesus Christ was *anointed with the holy Spirit, and with Power*; that *he* might be every way qualified for the due *Administration* of this high and *extraordinary Office of a Prophet*. *His Particular Qualifications*

Which *Office* (in the most strict sense) denotes, that the Person invested with it should be inspir'd with extraordinary *Abilities* to *Prophesie* of and foretel things to come. And tho' our *Anointed Saviour*, could not be deficient in this; (since his Wisdom and Knowledge are infinite) yet his *Prophetical Office* is to be understood in a larger *Acceptation*; and does import a Person endu'd with the extraordinary Gifts of Divine Wisdom and Authority; to *interpret*

terpret God's Mind and Meaning, and to *reveal* his whole Will to the Sons of Men, ſo far as it may concern his own Glory, and their preſent and eternal Welfare.

The Adminiſtration of this Office.

Thus we have ſeen, how Chriſt our *great Prophet* is every way ſutably *diſpos'd and qualified* for the Management of this weighty *Office*. We ſhall enquire in the next Place into the *manner of its Adminiſtration*: And for the better underſtanding of this Point, We ſhall conſider

1. *What it is that God has been pleaſ'd to make known and communicate* to us by *the Spirit of his Son.*

2. *What Returns of Duty and Obedience he expects from us. For the*

What God has been pleas'd to reveal to us, by the Spirit of his Son.

1*ſt.* Chriſt our great *Prophet* has (by his Grace and Spirit) reveal'd God's will to Mankind; hereby declaring what *he* will have us *believe* and *do*, that we may be happy here, and for ever. And to this end *he* has been graciouſly pleas'd to take away the *Veil*, and has fully explain'd thoſe *Laws of Nature and Morality* which were never underſtood before; *he* has alſo corrected the *Miſtakes*, and ſupplied the *Defects* of all *former Diſpenſations*; and added ſome excellent *Principles* and *Precepts*, moſt conducing to the Intereſt and Satisfaction of Mankind; which do far tranſcend all former Laws and Inſtitutions whatſoever.

Mat. chapters 5. 6, 7.

Concerning the Law which he has rectified and improv'd.

For in the Doctrine of the *Goſpel*, we have an exact *Specimen* of all thoſe *Truths* which concern the Salvation of Chriſtians; wherein the Terms of our *Reconciliation* are fully and clearly expreſt; all the *Doctrines*, *Commands*, *Counſels*, *Conditions*, *Covenants*, *Threatnings* & *Promiſes*; (which reſpect the preſent, and future Happineſs and Miſery of our Souls and Bodies) are ſo *throughly ſtated*, that *he who runs may read*. And the excellent Deſign of this great *Ambaſſie*; the *Priviledges* and *Immunities* of this *Goſpel Covenant*, are not limited to ſome few Kingdoms and Countries; but extended to *all Perſons* in *all Ages*, thro' the moſt remote and diſtant Parts of the World. *The ſound thereof is gone into all the Earth*; diſcovering ſuch *Truths*, and inſtituting ſuch *Laws and Precepts* as were never known before. For

(1) Chriſt our *Prophet* has preſented us (in the Doctrine of the Goſpel) with a clearer and *more diſtinct Notion and Character of God himſelf*, then ever was known before;) as to his *Nature*, *Perſons*, *Unity*, *Attributes*, *Properties*, &c. and alſo concerning all his *Works of Creation*, *Providence*, *Redemption*, *Sanctification*, &c. All which (ſeriouſly conſider'd) deſcribe *him* to be a God of infinite and immenſe *Power*, *Wiſdom*, *Truth*, *Juſtice*, *Mercy*, *Good-*

The Nature Attributes, &c. of God, more clearly revealed

Goodneſs, &c. (of which more fully hereafter) and in a Word, a *Being* which conſiſts of all poſſible *Holineſs and Perfection.*

The fundamental Truths of the Goſpel fully diſcover'd.

(2) *He* has made a full diſcovery of thoſe fundamental *Truths* which concern *his Divine, and Humane Natures, as united in the Perſon of our bleſſed Redeemer:* Intimating hereby, what *he* has *done* and *ſuffer'd* for us; and the conſequent *Benefits* which reſult from his meritorious Death and Interceſſion, to all ſuch as apply 'em; as the *Sanctification* of their Perſons, the *Pardon* of their Sins, and the hopeful *Aſſurance* of a bleſſed *Reſurrection* to eternal Life for Chriſt's ſake.

Rules for the religious conduct of our Lives adapted to our Capacities.

(3) *Chriſt* (as *Prophet*) has enacted *ſuch Laws* for the Government of the Actions, Words, Thoughts, Affections, Inclinations, Appetites, and Paſſions, both of the *outward and inward Man*, as are highly rational and ingenuous, plain and eaſie to be underſtood and practic'd; and ſo univerſally *Good* and *Beneficial* in all Reſpects, that (as the like was never known before; *ſo*) 'tis beyond the Capacity of Men and Angels to conceive any thing better, *or ſo perfective of the Nature, Reaſon, and Intereſt of Mankind:* For 'tis plain in in all the *Particulars*, that our bleſſed Lord has preſcrib'd no other *Conditions* for the

At-

Attainment of eternal Happineſs, then what are moſt conſentaneous both to our *Rational Nature*, and *preſent Intereſt* in this World: And would certainly have been beſt for us to've done if they had not been commanded: whereby *He* has evidently declar'd, that he is *ſo* far pleas'd with our *Services* and *Duties* to *him*, *as* they are advantagious and beneficial to our ſelves; that we may take one Bleſſing in the Way to another; Grace, Peace, and Contentment here, in the Way to Glory hereafter.

The Duties eaſie to be perform'd.

(4) All the *Duties* of *Chriſtianity* are of the ſame Stamp and Character with its *Principles* and *Precepts*, and every way *ſo* correſpondent to the *Rules of univerſal Rectitude*; that there's no Perſon that's truly regenerate, can aſſign any *Difficulty* in *Praying unto God*, or in *Praiſing of him*, in *Hearing*, *Reading*, *and Meditating on his Word*, in *receiving the holy Sacraments*, in holy *Conferences*, pious *Ejaculations*, &c. Yea even thoſe more auſtere *Duties of Religion*; as *Repentance*, *Mortification*, *Self-denial*, *Self-reſignation*, *taking up the Croſs*, *Patience in Afflictions*, &c. which (tho' they be moſt afflictive to Fleſh and Bloud, yet) are ſo far from being troubleſom and uneaſie to the rational Powers of the Soul; that (doubtleſs) if there be any

Elixir

Elixir or ſubſtantial Pleaſure in this World, it muſt reſult and flow from a ſerious, devout, and conſcientious Performance of *the Duties of* Religion: And therefore the *Church of England* (upon well grounded Experience) declares, *That the Service of God is the moſt abſolute and perfect Freedom.* And this will more evidently appear, if We conſider

And enforc't by powerful Motives & Incouragements.

(5) Thoſe *Motives* and *Arguments* which the *Chriſtian Religion* propounds, to incourage us in the doing of our *Duties*: Which are neither few nor inconſiderable. For if we be faithful herein, we have an Aſſurance of the Pardon of all our ſins paſt; the Promiſe of the moſt plentiful Supplies of God's preventing, reſtraining, exciting, aſſiſting, and ſanctifying Grace; to enable us to avoid all Sin, reſiſt all Temptations, and to inſpire us with ſuch a holy Frame and Temper of Mind and Spirit, as may diſpoſe us to ſerve God ſincerely and affectionately (in all *the Inſtances of Duty*,) thro' the whole Courſe of our Lives. To which conſiderable Advantages and Priviledges, *he* has added *ex abundanti*, the Mat. 6. 33. *Promiſes of the Bleſſings of this Life*; as Health, Wealth, a good Reputation, Peace, Proſperity, *&c.*

But leſt all *theſe* ſhould not prove *Motive* ſufficient to enforce the Practice of thoſe

those *most pleasant and profitable Duties* of our *Religion*; *he* has further assured us that (upon the faithful discharge of those necessary and important Duties) we shall liv for ever with him; *in whose Presence is fulness of joy, and at whose right hand are pleasures for evermore.* Now, if all these powerful *Incentives to Duty* do not charm and allure us to be holy and vertuous, devout and serious in our Religious Addresses; it will be requisite to consider on the other hand, that *the Wrath of God is reveal'd from Heaven, against all Ungodliness*, &c. And as the impious and prophane, who contemn, or neglect the *Service of God* and *the Duties* of Religion, seldom escape punishment, even in this Life; *so* there's a dismal Time approaching, when *the Wicked shall be turned into Hell, and all the People shall forget God.* If then such *Arguments* as these do not perswade us to be holy and religious, I know not what will! If these *Menaces* do not force us to *flie from the Wrath to come*, and sue for our *Reconciliation*, I know not what can! And 'tis most just and reasonable, that those who despise or neglect the Riches of God's Grace and Mercy propounded and promis'd in the *One*; should feel eternally the Tragical Effects of his Justice and Vengeance denounc'd and threatn'd in the *Other*.

Psal. 16. 11.

Rom. 1.18

Psal. 9.19.

Thus

Thus, the whole Tenor of that *Religion* which Christ our great *Prophet* has so clearly reveal'd to us, and propagated in so considerable a part of the World, is a lively *Transcript and Pattern* of God's eternal Wisdom and Goodness. Wherein the Divine Pleasure (in what concerns our happiness and dependance upon *him*, in this and a future State) is so plain and obvious to be known, possible and easie to be perform'd, and recommended to us by such powerful *Motives* and *Encouragements*; that if we be not wanting to our selves in the faithful Performance of those incomparably pleasant *Duties* which the *Gospel* prescribes, 'tis impossible we should fail of the *Blessings and Rewards of it*.

The Duties of Religion are inforc't and recommended.

And to convince us that neither the *Terms* of our Reconciliation are *difficult*, nor the *Duties* of our *Religion impossible to be perform'd*. Our blessed *Saviour* (*this great Prophet*) has left us *his own*, and we've the *Examples* of many thousands of *his* Saints and Servants on Record as *Patterns* to walk by, who have confirm'd the *Truth* of this Excellent *Doctrine* and seal'd it with their Bloud: *So* that we've no cause to be discourag'd in the strictest Compliance with all the *Conditions* and *Duties* of the *Gospel*, because they have been done effectually by *Others*: Nor can we doubt of the success and

Recompence herein; because the Saints in Heaven (who were formerly in the same Circumstances with us) do now, and shall eternally inherit the comfortable and saving fruits of them. And

By his own Example.

1*st. Christ* our great *Prophet* was strictly conformable to his own *Laws* and *Constitutions*, in all the Instances both of his *Active* and *Passive Obedience*; having impos'd nothing upon *his Proselites and Followers*, but what he first practiced *himself in our own Nature*; *leaving us hereby an Example, that we should follow his steps.* 1 Pet. 2. 21. And indeed 'tis plain and obvious, that the *Gospel* is rather a *Narrative* of his holy and *exemplary Life*, than a *Systeme* of his Precepts: For the Doctrine of the *One* is mostly comprehended in the Graces and and Virtues of the *Other*: For

And by his Active Obedience.

(1) *Christ was a Pattern to us in all the Instances of an Active Obedience*; as will fully appear in these following Particulars. And

To the Ceremonial Law.

First, he was most exact and uniform in his *Obedience* to the *Ceremonial Law*: For he *was Circumcis'd the eighth day*; and submitted to *Baptism* (a Rite substituted in its stead) that he might be a *Pattern* to others (for he had otherwise no occasion to be Baptiz'd) to the end of the World. He kept the Jewish *Passover*, and all their Luke 2. 21. Mat. 3. 15.

other ſolemn *Feaſts*, and *Sabbaths*; he frequented their *Temple*, and *Synagogues*, at the *Hours of Prayer*, and taught publickly in both; he was *ſubject to every Ordinance of Man, for the Lord's ſake*; and became in all things conformable to the lawful *Cuſtoms* of his *Country*, and the regular *Conſtitutions* of that Church, under whoſe Politie he was born and educated.

The Moral Law. Math. 5. 17

Secondly, *He* was uniform in *his Obedience* to all the *Precepts of the Moral Law*, in the ſtricteſt ſenſe and meaning of it. And altho' there be ſome Actions of our bleſſed Saviour's Life upon Record, (particularly thoſe *Miracles* which he wrought, wherein he aſſerted and vindicated his Divine Power and Authority) which were never deſign'd for our Imitation; yet in all ſuch Inſtances (as 'tis well obſerv'd by moſt modern Divines) wherein the Evangelical Doctrine is to be our Map and Rule, his holy Practice and Obedience are to be our Guide and Preſident to walk by.

In all the Duties of Piety to God.

Thirdly, His Piety towards God (in conformity to his own Doctrine) was even and conſtant, not affected with high Tranſports and Raptures in Devotion, but ſuch as was meet and eaſie for Mortals to imitate: For all his Addreſſes to God were ſecret and ſerious; free from all appearances of Hypocriſie and Oſtentation; moſt calm and

candid

candid in themſelves; and always conducted with Reaſon and Sobriety: He forſook his earthly Parents, leſt they ſhould be Hindrances unto him in doing the Will and the Work of his heavenly Father.

Fourthly, His whole *Converſation* amongſt Men was innocent and candid, free and ingenuous; he reſiſted not Evil with Evil, but treated his moſt fierce and implacable Enemies with Courteſie and Kindneſs. He paid Tribute where it could not be exacted, to teſtifie his Loyalty and Subjection to earthly Powers. He was juſt and charitable to all Men without partiality; *nor was there any Guile found in him.* All the Sermons which he preacht, and the many Miracles which he wrought, were ſo many melting and compaſſionate Expreſſions of his immenſe Goodneſs and Mercy to the Souls and Bodies of Men: For whoſe ſake he was moſt active and induſtrious in all the Inſtances of Charity and Beneficence, and made it *his whole Buſineſs to do good.*

And in his whole Converſation towards Men.

Joh. 8. 46.

Act. 10. 38.

Fifthly and Laſtly, What a divine Light and Luſtre did his admirable Vertues ſend abroad into the World! Even thoſe which were more peculiar and private to himſelf, became eminent and conſpicuous to others. How many Inſtances of his Humility, Meekneſs, Patience, Candor, Conſtancy, and Perſeverance in well-

His whole life is an Example of Vertue and Goodneſs.

doing are yet upon Record for our *Example* and *Imitation*? And in a Word, there was not one Paſſage in the whole Courſe of his Life, but Odours of Grace and Vertue did thereby break forth from him, to the wonder and aſtoniſhment of *Jew* and *Gentile*.

But God having appointed the *Goſpel Diſpenſation* to be a *State of Sufferings*, and Sorrows and Afflictions to be the Portion and Patrimony of Believers; ſo that we cannot expect (ordinarily) to be happy hereafter unleſs we be afflicted here: Therefore our bleſſed Saviour to encourage us in our Warfare, *was made perfect through Sufferings*. And as he became a Pattern for us to exemplifie (as before) in all thoſe Inſtances of an *Active*, ſo likewiſe

Heb. 2. 10.

He became alſo a Pattern to us in his Paſſive Obedience.

2*dly*. Of *a Paſſive Obedience*: To inſtance in ſome Particulars. And

Mar. 4. 1.

(1) Tho' our potent and politic Adverſary the *Devil* did frequently aſſault *him* with various Temptations, and ſo attemper'd and gilded his Baits that no leſs than an untainted Innocence, and invincible Power could have been able to reſiſt them: Yet our bleſſed Lord did effectually countermine and defeat all his Projects by Grace and Vertue; by Prayers and Tears rather than force and Violence.

(2) How

(2) How many thouſands of the *Jews* were every where in Combination againſt him to take away his Life? Yet with what Patience, Meekneſs, and Humility did he ſubmit to all thoſe Indignities and Affronts, which thoſe his reſtleſs and malicious Adverſaries put upon him? For tho he was Scourg'd & Buffeted, Spit upon and Revil'd, Arraign'd, Condemn'd, & Crucified; & that in a moſt infamous manner too, between Thieves: (of which more fully hereafter) yet for all that *he went as a Lamb to the ſlaughter, and as a Sheep before the Shearers is Dumb, ſo he open'd not his mouth,* unleſs it was to pity and pray for his Perſecutors. Iſai. 53. 7.

(3) That he might be ſenſible of, and more deeply affected with our Infirmities and Afflictions, he did not only voluntarily ſubmit himſelf to all the lawful Appetites, Affections, Paſſions, Deſires, Neceſſities, and natural Inclinations of the Fleſh; but he moſt cheerfully underwent all other acute and perplexing Agonies of Mind and Body, with a patient and entire *Submiſſion of himſelf to his Father's Will*; deſigning hereby *to teach us Patience, Meekneſs,* and *Condeſcention* by thoſe things which he ſuffer'd.

Hence therefore we may learn, (for the prevention of all Diſcouragements and De-

We are taught that the way to heaven is paſſible.

ſpondency) that tho' *the way to Heaven* be difficult and troubleſome, yet 'tis paſſable; and we 've no cauſe to murmur againſt God, nor be dejected, tho' we meet with croſs Accidents, and perplexing Impediments in our way thither: For the *Captain of our Salvation* was not advanc'd to the *Crown of Glory* at his Father's right hand, till he had compleated all his *Agonies*, and receiv'd *his Conſummatum eſt* upon the Croſs. By which Means he has made our Ingreſs into that ſtate of eternal Happineſs more feaſiable, and certain. Wherefore, it ſhould be matter of the greateſt Joy to us when we bear his Croſs, and ſuffer *Perſecution for Righteouſneſs ſake*; eſpecially if we conſider, that *this light Affliction, which is but for a Moment, ſhall work for us a far more exceeding and eternal weight of Glory*; and this wet Seed-time of Sorrow ſhall be recompenc'd with a Harveſt of Joy: *If we now go on our Way weeping* (and bear it patiently) *we ſhall return with Joy, and bring our Sheaves with us.*

By the example of himſelf.

2 Cor. 4. 17

Pſal. 126. 5. 6.

Beſides, if our innocent Redeemer indured ſo many Troubles and Tortures, not for himſelf but us; how ſhould we willingly and chearfully ſubmit to the Wiſdom of divine Providence, when we ſuffer moſt juſtly for our manifold Tranſgreſſions? Was

Was he Meek and Patient under thoſe many Injuries and Affronts, which he every where met with in his Life, and at his Death? 'Twas doubtleſs for this very end and purpoſe that we ſhould be ſo too: Did the intolerable Burden of the Croſs force him to *Sweat both Water and Blood?* He has taught us hereby to take up ours, (which are leſs burdenſom and afflictive) and follow *him, that by Suffering with him we may be alſo glorified together.*

Joh. 19.34

Rom. 8. 17, 18.

And the Example of his Followers.

But to convince us throughly of the Practicableneſs of this Doctrine; and to encourage us to be earneſt and affectionate, zealous and uniform in our *active* and *paſſive Conformity* to the Laws and Example of Chriſt: We have *a Cloud of Witneſſes*; as Prophets, Apoſtles, Martyrs, Confeſſors, and holy Men in all Ages of the Goſpel, who by their virtuous Lives, and innocent and patient Sufferings have tract the Way before us. Who are now all entred into Bliſs, and ſhall eternally inherit the comfortable and ſaving Fruits of their Chriſtian Patience, and Perſeverance in Well-doing. All which divine and excellent Examples may influence our Spirits, with the moſt powerful Encouragments and Incentives to Goodneſs: For we are moſt certain that we may be eternally happy upon the ſame Terms that they are; *if we*

Rom. 2. 7.

2 Tim. 4. 7, 8. *we Fight this good Fight, finiſh our Courſe, and keep the Faith, henceforth* (without all peradventure) *is laid up for us a Crown of Righteouſneſs*, &c. Let us ride on proſperouſly then, becauſe of this *word of Truth and Righteouſneſs*: For there's nothing in our Religion but what's poſſible to be perform'd; and the greateſt Difficulties which attend it, may be conquer'd and overcome by Diligence and Endeavour.

We may be certainly happy upon the ſame Terms.

Now it would be of ſingular Uſe and Advantage, to have the *heroic Vertues*, and *pious Examples* of thoſe holy Men often in our Thoughts, which are gone to Heaven before us. For theſe have commonly a greater, and more laſting Influence than their Precepts and Counſels; we are not ſo eaſily convinc't by Mens Words and Reaſonings, as their Lives and Actions: But when their Converſations are anſwerable to their Callings, 'tis beyond diſpute they are earneſt; and the moſt concluſive Argument to perſwade others, that their Doctrine is true.

Chriſt has taught us all things which are neceſſary to be known and practic'd.

To conclude this Point; There's nothing can be more evident then this, That *Chriſt* our *great Prophet* has taught us all the Truths which are neceſſary to be known and practiced, with that undeniable Evidence and Satisfaction; that *if this Doctrine be hid, 'tis hid to thoſe that are loſt.* 2 Cor. 4. 3.

Again

Again he has enforc't the Belief and Practice of this excellent Religion (so clearly reveal'd to the Sons of Men) by his own Example and Authority, in all the Instances of his *active* and *passive Obedience*, and in compliance with all the Laws and Constitutions of the Gospel. Whereunto might be added the Experiences and Success of all his faithful Servants in all Ages: By all which, (without any further Enlargement) we may in a great measure understand what it is that God has been pleas'd to reveal to us by the *Spirit of his Son*; that we may live comfortably, die happily, and reign with him eternally. Which brings me to the

2*d.* Branch of our Saviour's *Prophetical Office*; Which imports *the reciprocal Returns of Love and Duty which he Expects and requires from Us:*

The Returns of Duty which Christ expects and requires from us.

Our blessed Saviour (herein complying with the Frailties of our Nature) has reduc'd all the *Fundamental Principles*, and *Duties of Christianity* to these two Common Heads of *Repentance, and Faith.* Both which, are not only the necessary Conditions of our present and future happiness; but do eminently comprehend all those Gospel-Graces and Virtues which must qualifie and dispose us for the regular discharge of all the Duties of our Religion, in the

the Rewards conſequent to 'em. And for the prevention of future Miſtakes, *theſe* may be conſider'd either generally, or particularly. And

In general. As Repentance.

1ſt. By *Repentance* in general, we muſt underſtand the *Converſion* of the whole Man from *Darkneſs unto Light*, and *from the Power of Satan unto God*: *Or 'tis a paſſing from Death unto Life, that we may have part in the firſt Reſurrection, over whom the ſecond Death ſhall have no power.*

Acts 26. 18. & 11. 18. Rev. 20. 6.

But more particularly, This *Duty of Repentance* conſiſts in the Converſion of a Sinner unto God. That is, when the Penitent is truly humbled by a hearty ſenſe of, and a well grounded ſorrow for all his Sins, he applies himſelf wholly to the Mercies of God, and the Merits of Chriſt, by the exerciſe of a true and lively Faith for their Pardon and Forgiveneſs: And hereupon he reſolves (by the aſſiſtance of God's Grace) to uſe his utmoſt Endeavours againſt all Sin and Temptation for the future; and to obey all the *Commandments of God* in every Action and Circumſtance of his Life. This *Duty* of *Repentance* muſt be often repeated, not only before, but after our *Converſion*; and 'tis a neceſſary Principle and Ingredient in the whole Series of a Chriſtian Converſation; ſince there's ſomething of

This Duty muſt be often repeated.

of Obliquity and Defect in every Work and Duty which we do.

2*dly*. The other Head of Evangelical Doctrine is *Faith*, a moſt comprehenſive Term, and often us'd in *Scripture* for the whole of Chriſtianity. But the holy Apoſtle deſcribes it to be a vital and active Principle of Grace, *which worketh by love:* And in this ſenſe all the Duties of Chriſtianity (are by our bleſſed Saviour) reduced to this Head: *Thou ſhalt love the Lord thy God* (ſaith he) *with all thy Heart, with all thy Mind, with all thy Soul, and with all thy Strength; and thy Neighbour as thy Self.* Hereby implying, that we ſhould make that Return of Duty unto God, as to Love and Honour, Worſhip and Obey him with all the Powers and Faculties of our Souls, and Members of our Bodies: That we ſhould *ſo love* our *Neighbours*, (*viz.* the whole Race of Mankind,) as to be juſt and charitable to 'em, in our whole Entercourſe and Dealings with them: That we ſhould have that tender Regard to our own preſent and eternal Welfare, as to *glorifie God both in our Souls and Bodies*, and to keep our *Selves unſpotted in this world*.

Faith, Which comprehends all other Duties.

Gal. 5. 6.

Matth. 22. 37, 38, 39.

1 Cor. 6. 20.

Jam. 1. 17.

Theſe are the indiſpenſible *Duties* of *Religion* which God expects and requires from us; and the certain Conditions of our

our Happineſs, which (being faithfully and conſcientiouſly perform'd) will diſpoſe and qualifie us for all the Bleſſings and Priviledges of the Goſpel. I ſhall therefore treat of theſe Duties ſeverally and diſtinctly; by which I hope to acquit and diſcharge my ſelf of that Task I've undertaken. And we begin

More particularly. Of true ſaving Faith.

1*ſt*. With our *Duty to God*. And hereby we are oblig'd to *Believe and Confeſs* That there is but one God, and that there's no other beſides Him; That he is an infinite and immortal Spirit, without Beginning and without End; That by his infinite Power, Wiſdom, and Goodneſs, he has *made all things, viſible and inviſible, the Heavens, the Earth, the Sea, and all that in them is*. We muſt *believe* alſo, that he that made 'em doth preſerve them in this excellent Beauty and Order wherein they do now conſiſt; that they might all miniſter to his Glory, and the mutual Benefit of one another. We muſt *believe*, That he knows all Things; and is intimately preſent in all Places; and that he is the Fountain and Original of all Happineſs and Perfection, of Grace and Glory; That he is a God of infinite Power, Juſtice, Mercy, Truth, Goodneſs, *&c.* and therefore abundantly able, and freely willing to protect our Perſons, and reward

ward all our Endeavours with Temporal, Spiritual, and eternal Bleſſings.

But we are oblig'd (more particularly) to *believe and confeſs*, That God has made us Men by Creation; Chriſtians by Redemption; and Candidates of Grace and Glory by Sanctification; Father, Son, and Holy Ghoſt, three diſtinct Perſons in the Unity of the Divine eſſence, after a ſecret and inconceivable Manner, which we muſt believe, but cannot underſtand. Again we muſt *believe and confeſs*, That all things contain'd in the *Holy Scriptures* of the Old and New Teſtaments are the Word and Will of God, reveal'd to the Sons of Men by his holy Spirit; That all the *Affirmations* thereof are true, both as to the Doctrinal and Hiſtorical parts of them; and we muſt acknowledge 'em to be ſo tho' they be above our Reaſon, and beyond the reach of our humane Capacities; that all God's *Commandments* are holy, juſt, and reaſonable, and neceſſary to be obſerv'd and obey'd, tho' they may ſeem oppoſite to our natural Tempers, and viſible Intereſts in this World; That all the *Promiſes* and *Threatnings in Scripture*, which concern the preſent and future Welfare and Miſery of Mankind, (upon the performance or neglect of the Duties and Conditions on which they are grounded) ſhall moſt certainly

tainly and inevitably come to paſs: For our God is of infinite Veracity, faithful and juſt in his Dealings with us; *Heaven and Earth ſhall paſs away, but not one Iota of his Word ſhall fail, till all theſe things be fulfilled.*

Mat. 5. 18.

But herein we muſt be cautious, that we do not miſtake a naked *Aſſent* to the Truth of theſe Myſteries, for a Principle of *ſaving Faith*: For *the Devils do believe all theſe things to be true, and tremble* to think of it. But that *Faith* by which we Chriſtians (through the infinite Mercies of God, and the alone Merits of Chriſt) do expect Salvation, muſt appear in the powerful Effects, and excellent Fruits of it; 'tis a lively active *Faith* (if it be ſincere) moſt ready to comply with, and willing to obey the whole Will of God. And this is the firſt Inſtance of *Duty* which we owe unto God: Namely *to believe in him.*

Jam. 2. 19.

The Properties of a ſaving Faith.

And the effects of it will appear.

2dly. (As a neceſſary and natural Reſult of a juſtifying and ſaving *Faith*) We are oblig'd to *Love him* above all things. This is another Branch of Chriſtian Piety, and an indiſpenſible Condition of our ſupreme Happineſs: For if we do not *love God* ſincerely and devoutly with our whole Hearts, Wills, and Affections in this Life, 'tis morally impoſſible that we ſhould enjoy him in the other. Now the *Motives* by which

1. *By our love to God.*

which we are induc'd to love the things of this World, with any competent Delight and Satisfaction; are either the excellent Qualities of the Things themſelves, or 'tis for the ſake of the Benefits and Advantages which we receive from them, and by them: But we are moſt eſpecially oblig'd to *love God* in both Reſpects. And

Whom we muſt love.

For the ſake of his own Excellencies.

(1). Becauſe he is moſt amiable and lovely in himſelf: For all the ſcatter'd Excellencies which we are apt to love and admire in the Creatures, are but Emanations from, and imperfect Adumbrations of that infinite Perfection, which the holy Angels and Saints glorified do contemplate in God; a Happineſs which above all things we ſhould *aſpire to, and deſire to enjoy*: How ſhould our Souls be charm'd and delighted with the incomparable Excellencies of the Divine Nature! how ſhould we be raviſht and tranſported with Exſtaſies of Joy and Wonder, ſince we may (upon certain eaſie Conditions) more fully comprehend, and perfectly enjoy all thoſe wonderful Endearments of Love and Beauty hereafter, which (even now) ſhine ſo conſpicuouſly in all God's glorious Attributes and Actions?

And for the Benefits beſtowed

(2) God is not only infinitely lovely in himſelf; which ſhould oblige us to love and admire him (even for the ſake of his own

own Excellencies) above all the tranſitory Delights, Riches, and Honours of this World: But we muſt *love* him above all things becauſe he is moſt *beneficial and bountiful to us*, in beſtowing his innumerable Bleſſings and Benefits upon us. To inſtance in a few amongſt many Particulars. And

Pſal. 100. 3.

On our Bodies.

Firſt, Man is the *Epitome* of the whole Creation, a Compound of Heaven and Earth; *little lower than the Angels*; and yet far tranſcending all the reſt of the Creatures: *He is fearfully and wonderfully made*, as to the curious and admirable Structure of his Body, for which the divine Providence has made a liberal Proviſion for its ſupport and comfort; not only for its Being, but alſo for its Well-being. And we of this Nation eſpecially, have been moſt ſignally happy in the enjoyment of public Peace and Plenty for ſeveral years: *Our Lot is caſt in a good ground:* We have the Advantages of a fruitful and generous Soil, which affords all things neceſſary and convenient for Food and Raiment, for Phyſick and Delight. We are bleſt with a temperate Air; fruitful Seaſons; Conveniencies for Traffick, yet ſecure and free from Invaſion; a well conſtituted Government; a wiſe and merciful Prince, *whom God long preſerve*; good

Pſal. 139. 14.

Pſal. 8. 5, 6.

Laws

Laws, and duly administred, for the Peace and Benefit of the Subject. But then

Secondly, We are far more transcendently happy in our precious and immortal Souls, if we consider those admirable Faculties of Understanding, Will, Memory, Affections, *&c.* and all their excellent Tempers and Dispositions which God Almighty has stampt with the Signature and Impressions of his own Divinity; the love of Goodness, and the knowledge of the Truth. And tho' our Faculties were extremely obscur'd and deprav'd by our miserable Fall in *Adam*; yet God has been wonderfully gracious to us, *in sending his dearly beloved Son* into the World; (as we have seen at large before) thereby *repairing all our Defects*, and making up the *Breach* between God and us, upon the gentle and easie Conditions of *Faith* and *Repentance*. And to enforce all the saving Methods of Grace and Mercy, he is pleas'd to vouchsafe unto us the bountiful *Assistance of his holy Spirit*, by whose Operation and Influence we are preserv'd (in a great Measure) from Sin and Temptation; and enabl'd to perform all our Duties to God's Glory, and for the mutual Comfort and Benefit of our selves and others. We have all the blessed *Advantages of his holy Word and Sacraments*; and he has instituted and ap-

And our Souls.

pointed an *Order of Men* to miniſter in Chriſt's ſtead, and to be Ambaſſadors to ſolicite our Peace, and reconcile us unto his Grace and Favour. And beſides all this, we are certain (if we be good Chriſtians) that we ſhall not only live comfortably here; but our *Souls* ſhall be kept in ſafe Cuſtody after Death; that our *Bodies* ſhall be rais'd from the Grave, and be united to our *Souls*; and that God will beſtow on us that glorious Kingdom which he has prepar'd and purchaſed for us; where we ſhall perfectly enjoy all thoſe never failing Pleaſures (without the leaſt Allay or Diſcompoſure) which our Hearts can deſire or hope for.

Thus, the Divine Providence has made a wonderful Proviſion for our *Souls* and *Bodies*; that we may live comfortably here, and (if we be not wanting to our ſelves) be happy for ever: *And what could* our gracious *God have done more for his Vineyard then he has done for us?* Can any heart then be ſo callous and impenetrable, as not to be influenc'd and affected with ſuch admirable Endearments and Charms of Beauty, Love, and Mercy as theſe are? How ſhould we ſtudy therefore and endeavour (as we are moſt ſtrictly oblig'd in Duty and Gratitude) to *pleaſe* him in all things, and conform the whole Man to his

Iſai. 1. 4.

his gracious and reasonable Commands? How should we *love him* with the greatest fervency of Affection, *so* as to *desire* (above all things) *to enjoy him* in all the Dispensations of his Grace and Glory? Especially if we consider, that there can be no Duty, nor Vertue, nor Grace acceptable to God, unless it be founded in, and flow from a Principle of *Love*.

The sincerity of this Duty examin'd

Since then, our *Love to God* is a Duty of so great Importance; let us a little examine the *Sincerity* of it, which may be understood by such *Properties* as these: For if our *Love* be *sincere*, we shall hate every thing that he hates; and make it our chief Business and Delight to have a holy Entercourse with him, in all the Duties and Offices of Religion; and we shall study to avoid all those Sins and Temptations (as the very Plague and Firebrands of Hell,) which shall at any time interrupt or hinder us in our *Duty*: We shall be more zealous for God's Glory, then our own Interest; and be careful in all our Ways to do the Will and the Work of our Heavenly Father: We shall be ready and dispos'd to forsake all things that are most dear to us in this World for his sake, and the whole Bent and Tendency of our Lives will be a full Demonstration of the *sincerity* of *our Affection* to him.

A Miſtake herein would prove of infinite Conſequence to us, (which has caus'd me to be more expreſs in the handling of this Point) ſo that we are highly concern'd to be very inquiſitive about the Nature and Properties of our *Love to God in Chriſt*, which are the natural and neceſſary Effects of a *ſaving Faith*, and the very Source and Foundation of all *Religion*: For if we have theſe worthy thoughts in our Minds concerning the Eſſence and Attributes of God, and his Benefits to us, which become the Perfection of the Divine Nature, his Soveraignty over us, and our Dependance upon him; if we *love him* as the Author of all that Happineſs which we enjoy and hope for, Then

2. *By the Honour and Homage which we pay to him.*

(3) We ſhall eſteem and *Honour him*, for his Majeſty and Mercy, his Power and Goodneſs, *&c.* not only inwardly in our Hearts, by conceiving always worthy Thoughts of him in our Minds, (where all true *Love* is grounded) but alſo outwardly in our Demeanour and Carriage towards him, in all our Words and Actions: *viz.* By acknowledging our whole *Dependance* upon *him*, and *Praying* unto him for the ſupply of all our Temporal and Spiritual Wants; by paying him the juſt Tribute of *Thankfulneſs* for his manifold Mercies and Bleſſings beſtow'd upon our Souls

Souls and Bodies; in *Hearing*, *Reading*, and *Meditating on his Word*, with a ſerious intention of Mind, and fervency of Affection; in receiving the *holy Sacraments* with a Diſpoſition of Soul, and a Poſture of Body correſpondent to thoſe ſtupendous Myſteries; in Sanctifying his *Sabbaths*, and keeping with due Obſervance *the Feſtivals of the Church*; in allowing a competent *Maintainance*, *& a dutiful Reſpect and Obedience to all his Miniſters and Vicegerents*; in promoting holy *Conferences* with his Children and Servants, for the mutual Edification and Comfort of one another. And in a Word, by being *zealous in the whole Courſe of our Lives* for the Enlargement of the Boundaries of his Kingdom of Grace and Righteouſneſs, as it becomes his dutiful and Obedient Children.

3. *By our Truſt in, & Dependance upon him.*

(4) This Temper of Mind will oblige us to depend upon him, and to repoſe our whole *Truſt* and *Confidence* in his All-ſufficiency in general; and in his Wiſdom, Power, Goodneſs and Mercy in particular. Always praying unto him earneſtly and devoutly for the ſupply of all our Wants, (as before) and depending entirely on him, for protection in, and deliverance from all Temptations, Sin, and Danger; and humbly ſubmitting our ſelves to the determination of his Wiſdom and

Providence, for the disposing of us and our Concernments to his own Glory, and our Good. In which *holy Confidence* we shall rest secure and safe, and nothing shall be able to disturb or interrupt our Quiet: And whatever our Condition be in this Life, we shall enjoy a *Heaven upon Earth* in the Peace of a good Conscience, which (to an upright man) is more precious than Rubies, and much more valuable than all the Treasures of the East.

4. By our filial Fear of offending him.

(5) Our pious Reflexions upon those infinite Expressions of Gods Love and Bounty, *&c.* should possess us with an awful Regard to, and *Fear* of offending Him. And we have many powerful Inforcements to perswade us to a strict Performance of this Duty: For the infinitely wise God observes all our Actions, hears and considers all our Words, and sees our very Thoughts and Inclinations; they are all registred in his Book, and will infallibly be brought to Account, either to our Consolation, or Condemnation at the day of Judgement.

Psal. 139. 1 to 12.

But, where the *Fear of God* is truly fixt, 'tis the Spring of all other *Duties*; the Watch-port and Centinel of the Soul to keep out Temptations; and in Scripture Language comprehends *the whole Duty of Man.* This *Duty* is of that absolute Impor-

Eccl. 12, 13

tance

tance, that the Christian who truly *Fears God*, has no cause to be afraid of any thing besides: For God can restrain the Power and Malice of Devils and wicked Men, when and how he pleases; and *make our greatest Enemies to be at Peace with us.* Prov. 16.7
Those temporal Afflictions which the righteous suffer, are but fatherly Chastisements; for the tryal and improvement of their Graces, or the Punishment of their Sins for a time, that they may not perish for ever. Hence it is, that our blessed Saviour exhorts us *not to Fear those that can kill the Body only*, (for that's the worst they can do, since our Souls are out of their reach,) *But rather fear him that can kill both Soul and Body in Hell.* Mat. 10. 28.

'Tis no matter then, whether the World smile or frown on us: For if we *fear God* as Sons, out of a true Principle of Love and Obedience, it will exempt us from all other *Fears*; *our Souls shall dwell at ease, and if God be with us, who can be against us.* Rom. 8. 1 Psal. 25. 23.

From all which it may be reasonably infer'd, (on the contrary) That *'tis a dreadful thing to fall into the hands of the living God*: For *who shall stand before the Lord when he is angry*, or be able to conflict with everlasting burnings? What cause then have the *Atheists*, and all Heb. 10. 31. Psal. 76. 7.

im-

impenitent Perſons to be afraid? eſpecially if they conſider that Vengeance does every where await them, nor can they be ſecure one Moment from Deſtruction. Thoſe that will not repent of their Sins, and reverence their heavenly Father as Sons; ſhall be caſt out of his Preſence as Slaves, and have their eternal Portion aſſign'd 'em *with the Devil and his Angels.*

Matth. 25. 41.

Wherefore let the beſt of Men *tremble* at God's Judgements, and flie from all Occaſions and Temptations of Sinning: For ſince to live and die in the leaſt Sin unrepented of is damnable, and *if the righteous Man depart from his Righteouſneſs, all his former Piety and Vertue ſhall ſtand him in no ſtead*; but the heavy Wrath of God muſt fall on him for his wilful Apoſtacy and Diſobedience: What cauſe have we then to be watchful over our ſelves, and ſerve the Lord with fear all the dayes of our Life, that we may not be afraid of his Judgements at the hour of Death, or in the great day of Account?

Ezek. 3. 20

3. *By our ſtedfaſt Hope in him*

(6) And Laſtly, If God's Spirit witneſs with our Spirits that we have *thus Repented* of our former Sins, and do ſincerely reſolve to abandon 'em for the future; if we ſtedfaſtly *believe* all thoſe neceſſary and ſaving Truths, which God has been pleas'd to reveal to us by the Spirit of his Son, and

and testifie the sincerity of our *Faith* by the genuine Fruits and Effects of it; if our *Love towards God* be attended with those necessary and excellent Properties which I have mention'd; if we *Pray* devoutly and humbly, and patiently *submit to God's* wise and gracious *Disposals*; if we be *afraid to offend him*, and be willing to quit all our Interests in this World, and die a thousand Deaths rather than wilfully transgress the least of his Commands; we may undoubtedly (upon these Conditions) cheerfully and comfortably *expect and hope* for the happy Accomplishment of all the Promises of the Gospel, to our endless Joy and unspeakable Felicity. Yet here I must note to you, that we must by no means depend upon the *Efficacy* of the Duties themselves; (tho' they should never be neglected) but on the infinite Mercy of God in Christ, for the comfortable success of all our pious Endeavours. These are the Principal *Duties of Piety* we owe unto God, which he indispensibly requires of all Christians, and must be carefully and conscientiously perform'd by all those, who *expect and hope for* the admirable Blessings and Priviledges of the *Gospel*. And as these excellent *Duties* must by no Means be neglected. So

On

The Oppoſite Sins moſt dangerous and damnable.

On the contrary, we are obliig'd under the ſevereſt Penalties of Hell and Damnation, to avoid and abandon the Sins of *Atheiſm*, *Polytheiſm*, *Blaſphemy*, *Idolatry*, *prophane Swearing*, *Lying*, *Sacriledge*, *Covetouſneſs*, *the neglect or contempt of God's Worſhip*, *Word*, *Sacraments*, *Services*, *Days*, *groundleſs Preſumption*, *Diſtruſt*, *Diſpair*, &c. All which ſcarlet *Sins* are highly diſhonourable to God; reflect a Scandal upon our excellent *Religion*; will deprive thoſe Miſcreants of all the rational Pleaſures of the Soul; and without a ſincere Repentance and Reformation of Life, they'l forfeit their Tittle to eternal Happineſs: And thoſe *Penalties* (which I mention'd before) ſhall be their juſt Portion and Puniſhment in another World. We paſs forward to the

The Duties relating to our Selves.

2*d*. Duty, which our bleſſed Saviour has enjoyn'd and recommended for the Attainment of his Grace and Glory: Namely, that which has a peculiar reference to *our Selves*: Which *Duty* conſiſts in the prudent and virtuous Conduct of our Lives; eſpecially in the Affairs and Buſineſs of Religion: And ſince this muſt needs highly concern us, 'twill admit of a ſerious and impartial Conſideration.

Now *chriſtian Prudence* (of which I ſhall give you an account in the firſt Place) will

will be of necessary use and advantage to direct and further us in this *Duty*. This Virtue will teach us to govern our selves according to God's Word, and the Dictates of sober Reason; and prevail with us by degrees to conform all the Actions, and Affections both of the outward, and inward man to the Pattern of Christ, that we may not only be morally virtuous, *but receive of his abundant fulness grace for grace.* He that is truly *prudent* in the government of himself, will use his utmost endeavour to abstain from all Sins, of all sorts; and study (in every undertaking) to make choice of the best Ends and most effectual Way and Means of obtaining them: He will be careful not only to improve every Opportunity for the bettering of himself; but studiously avoid every Occasion and Temptation of sinning which may interrupt his Progress and Proficiency in Grace and Virtue. Now by this discreet Procedure in the *prudent Conduct* of our *Selves*, we shall in some degree resemble the infinitely wise God, who acts and contrives all things according to the Dictates of *Wisdom and Prudence*; and are hereby distinguisht from all sublunary Beings, who have no other Light nor Laws to direct 'em but those of natural Instinct.

Prudence of general and necessary use for the Government of the whole Man.

John 1.16.

This

Thus in general as Creatures endued with *Religion* and Reaſon, we are oblig'd (that we may proceed to the Acqueſt of Virtue, and perform all the *Duties* of Chriſtianity cheerfully and vigorouſly, without any conſiderable Let or Diſtraction) to ſubject all the Appetites, Affections, Paſſions, and Inclinations both of the Soul and Body to the Empire of Reaſon; and by the prudent, deliberate, and conſcientious guidance thereof, we ſhall be able to correct and ſubdue the Extravagancies of corrupt Nature, and grow more manly in the Government of our *Selves*, as ſober Judgement, and God's infallible Word ſhall direct us.

Thus, when we have reduc'd the ſuperior Faculties of the Soul to this Order and Harmony; ſo, that our Underſtandings dictate aright, and our Wills are conformable to thoſe Laws and Rules which are preſcrib'd by an unbyaſs'd and unprejudic'd Underſtanding; when our Affections and Appetites are ſubject to our Reaſon, and have a direct Tendency to theſe Objects, in the Enjoyment whereof true, real and ſubſtantial Satisfaction can only be expected; then it is that we govern *our ſelves prudently*, and all is calm and quiet within us: Then we act regularly, as it becomes Men and Chriſtians who are

are in the purſuit of generous Ends by rational Means and Methods, and make it their chief Buſineſs and Delight to live holily and vertuouſly here, that they may be glorious and happy for ever. And thus much of *Chriſtian Prudence*, which is of general and neceſſary uſe for the government of the *whole Man* in the Ways of *Religion*. We deſcend to the particular *Virtues* which ſpring and flow from it.

The *Souls and Bodies of Men* are the conſtituent Parts of *themſelves*; which by the Laws of Nature and Chriſtianity, we are moſt eſpecially oblig'd to *love* and take care for. And this muſt be done, (1) by repelling all Injuries and Inconveniencies which may tend to the Ruine or Prejudice of either: And this imports an Abſtinence from, and a hearty Abhorrence of all Sin. (2) By conſulting and inforcing all the prudent and rational Means and Methods which may conduce to our comfortable ſubſiſtence in this World, and will diſpoſe and qualifie us for the Imployment and Happineſs of that State which we hope for in a better.

Now, theſe virtuous and vitious Diſpoſitions, are either ſuch as reſpect the Happineſs and Miſery of the *whole Man*; as *Sobriety* and *Moderation*: Or they have a more peculiar reſpect; ſome to the *Souls*, others

others to the *Bodies of Men* diſtinctly. We ſhall treat of all theſe ſeverally, and in Order. And we begin

The Vertue of Sobriety of neceſſary uſe, for the Government both of Soul and Body.

Firſt, With *Sobriety or Moderation*. Theſe twin-Virtues (which we ſhall handle together) are of ſpecial uſe and importance for the Government of all the Faculties, Affections, Deſires, and Appetites of the *whole Man*; that we may be able to confine them to thoſe due Bounds and Meaſures, which *Chriſtian Prudence* has aſſign'd them.

And if we be truly *ſober and moderate*, we ſhall not be ſtudious to indulge and pleaſe thoſe Appetites and Paſſions, which are always ready to comply with every Sin and Temptation, to the great diſquiet and prejudice of our rational Powers: For if we ſtudy to pleaſe and gratifie our Palates with delicate Meats and Drinks; the Touch with Softneſs and Effeminacy; the Eye with fair and gaudy Shows; the Ear with harmonious and pleaſant Sounds; the Smell with fragrant & coſtly Perfumes: *&c.* Such Allurements as theſe do ſo influence and bewitch the ſenſual Appetites and Paſſions, that the Reaſon and Judgement will be forc'd not only to quit their Dominion and Authority; but they become ſubſervient to all the baſe Ends and Deſigns, which theſe imperious and domineering Uſurpers

Usurpers shall desire 'em to comply with. And what can be expected in this Discomposure, but a fruitless variety of Expectations and Disappointments? If then we set a greater value on these Things then they are capable of, 'tis impossible that we should be satisfied with 'em whenever we enjoy them: For 'tis most notoriously evident, That no man has that gust and pleasure in the Acquest of worldly Delights, which he propounded to himself and so eagerly expected whilst he was in pursuit after them. Besides 'tis considerable, that all the things of this World are flitting and transitory; and in a few Years (perhaps in a few Minutes) we shall be stript naked of every thing we possess, except the good or bad Qualities and Dispositions of our Souls: Now if it should happen when we come to die, that our Souls should be hankering after the Pleasures of Sense, we should carry our Affections into another World, and leave their Objects behind us. And judge ye, in what a miserable state and Condition those poor Creatures will be in, who depart this Life with such Appetites and Affections as these.

Therefore, (upon these Considerations) how should we proportion our Desires and Inclinations to the value of those things

we

are delighted and pleas'd with. And the Enjoyments of this World ſhould only affect us ſo far, as they become ſubſervient to the things of God, and the rational and intellectual Pleaſures of the Soul; and till our Affections be *thus* cultivated by Grace and Virtue, we can have no true Reliſh of Spiritual and Heavenly Delights: For if we devote our ſelves to the Pleaſures of Senſe, they cannot ſatisfie the Deſires of the Soul, but do only comply with and indulge the boundleſs and extravagant Appetites of the Body.

Hence then it muſt needs follow by the *Rule of Contraries*; that the ſtate and condition of wicked and *intemperate* Men in this World (who being inſlav'd by their Luſts and Appetites) are like a Veſſel in the midſt of a rugged and tempeſtuous Sea, which is in danger to be ſhipwrackt by every Wind and Wave, by every Luſt and Temptation: A thouſand croſs Accidents (both within and without) do continually perplex and torment 'em, which Fleſh and Bloud are not able to encounter nor endure; and to add to their Miſery they are alwayes attended with a ſucceſſion of new and unexpected Miſchiefs. This is the worſt part of Hell, and far more perplexing than whole Legions of infernal Fiends

Fiends without them: Since then, theſe *bruitiſh Paſſions* have ſuch a miſchievous Influence, to turn Angels into Devils; how can any Man hope to be happy, ſo long as he ſuffers ſuch *Furies* to rule and reign over him? There's no way therefore to be at Peace with God, and Man, and our own Conſciences; but by ſubduing our ſenſual Appetites and Paſſions; and reducing 'em by *Sobriety and Moderation* under the Empire and Soveraignty of rectified Reaſon and Religion: Otherwiſe, if 'twere poſſible that we ſhould be in Heaven with ſuch uneaſie and troubleſome Companions, we ſhould find nothing there to pleaſe us; but be rather deſirous to return into the lower World, to react theſe ſenſual Pleaſures which are moſt correſpondant to our bruitiſh Tempers and Inclinations.

Thus, *Sobriety and Moderation* are the Harbingers, which (by the Aſſiſtance of God's Grace) do diſpoſe and qualifie a Chriſtian for all other *Virtues*; and there muſt be a concurrence of 'em all to make us truly wiſe and truly good. We ſhall now deſcend to Particulars: And treat diſtinctly, (1) Of the *Vertues* which do more immediatly reſpect the *Soul*. And (2) Of *thoſe* which are moſt peculiar to the *Body*. Thoſe of the former Rank are

Particular Vertues relating more peculiarly to the Soul. As

1 *Heavenly-mindedneſs.*

1*ſt*. *Heavenly-mindedneſs.* The *Soul* of Man has a direct and natural Tendency to the Place from whence it derives its *Original*: And tho' our Bodies be polluted with ſin, and the Faculties of our *Souls* chain'd and fetter'd by the ſenſual Appetites and Paſſions here below; yet they'l (now and then) endeavour to diſintangle themſelves from thoſe Confinements, eſpecially when prompted thereunto by the Motions of God's holy Spirit and the Aſſiſtances of *Religion*.

Our own Experience will inform us, That the Things of this World (which are uſually eſteem'd and valued by worldly minded men) are not eaſily got, difficult to keep, and do often procure ſo much Malice, Envy, and Danger to thoſe that poſſeſs them, that the Worldling's life can be no other than a continued Series of Trouble and Diſcompoſure: But thoſe who have no other Aims than the neceſſary Supplies of Nature, and are not affected with the fruitleſs Vanity of being rich or honourable in this World; but place their whole Deſires and Delights in the exerciſe of Piety and Virtue, and in Contemplation of the Riches of Gods Grace in Chriſt, and that future Happineſs which we aſpire to: Thoſe *heavenly minded* Chriſtians (I ſay) who have arriv'd at this

this divine Frame and Temper of Mind, do trample upon all the little Projects and Fooleries of this World; enjoy a Heaven upon Earth; and live little leſs than the Life of glorified Angels and Saints, whilſt by a Mind content with little, they imitate their want of nothing.

Now, this *Heavenly Diſpoſition* is moſt ſutable and correſpondent to the Genius and Spirit of Chriſtianity, and the Doctrine and Example of our bleſſed Saviour: Who commands us to pray, not for Delicacies and Superfluities to pamper and pleaſe our wanton Curioſity; (and if they are not to be prai'd for, they are not worth the having) but for daily Bread, and ſuch Accomodations of Life, as may keep our Bodies in Health, that they may be fit for Action, and more ſerviceable to the *Soul*. When we've rais'd our Faculties to this Pitch of Purity and Holineſs, 'twill be no difficult Task to part with our Fathers, Mothers, Wives, Children, the deareſt Friends and Relatives, Houſes, Lands, and whatever elſe may be eſteemed valuable in this World, if they ſhould come in Competition with Chriſt, and the intereſt of our precious and immortal *Souls*. In a word, this *heavenly Frame* and Temper of mind and Spirit, will teach us to bear with Æquanimity

all the croſs Accidents which may happen to our Perſons and Poſſeſſions: For there's nothing can fall amiſs to that Perſon that is divinely diſpos'd. And if it ſhould ſo happen that our Enemies break open the Cages of our Bodies, (which is the worſt they can do) they will make the more ſafe and expedite Paſſage for our Souls, into thoſe peaceable Regions of Bliſs and Immortality. Thus *as* the *Soul* is in, but not of the Body; ſo Heavenly minded Men may be in, but not of the World: But with paſſionate Groans and Cries, (yet always ſubmitting to the Will and Wiſdom of God) *they deſire to be diſſolv'd and to be with Chriſt, which is far better.*

Phil. 1,23.

Humility. 2*dly*. The next *Virtue* which is of neceſſary uſe for the conduct of our *Souls* in the ways of *Religion*, is *Humility*. I have toucht that Branch of it already which relates immediatly to God: I ſhall conſider it here, as it has a more peculiar reference to our *Selves*. Now this *Virtue* conſiſts in having a lowly and modeſt Opinion of our Perſons, Acquiſitions, Merits, and Endowments both of Body and Mind, and being content that all others ſhould have ſo to; reſolving all, what we are, and what we have, into the Grace and Mercy of God in Chriſt. This *Humility* will teach us to dwell at home, and converſe more familiar-

liarly with our *Selves*: And indeed if we ſeriouſly reflect upon, and conſider all the Deficiencies, Follies and Indiſcretions in our beſt Performances; the Ignorance and Errours of our Judgements; the Perverſneſs of our Wills; the Defects of our Manners; the Ommiſſions of our *Duties* both to God and Man, which we are inceſſantly guilty of; we ſhall have ſufficient Grounds to correct and ſubdue the proud and inſolent Conceits of our haughty and ambitious Spirits, and ſubmit to the meaneſt Offices and Imployments, *in Honour preferring one another*. Rom. 12. 10.

To enforce the Practice of this excellent *Vertue*: We have the concurrent Examples of our bleſſed Saviour and his Apoſtles; which are written every where in the New Teſtament in ſuch lively and legible Characters, that I need not inſtance in Particulars: We have the holy Angels alſo for our *Patterns*; who (tho they be advanc'd to the higheſt Pinacle of Honour and Happineſs, yet) are *miniſtring Spirits* to the Sons of Men, for their Weal and Preſervation. Heb. 1. 14. To which may be added the admirable *Examples* of the Church of Chriſt in all Ages; and what her Members have done and ſuffer'd for God's Glory in the Defence of, and for the Eſtabliſhment of the *Chriſtian Religion*. Now,

if we apply theſe things ſeriouſly to our Selves; we ſhall appear like to many Lamps in the Sight of the Sun; and thoſe little remains of Wiſdom, and the fond Conceits which we are ſo apt to admire in our ſelves, and undervalue in others, would expire and vaniſh: A modeſt *Humility and Self-denial* would take Poſſeſſion of our Minds and Spirits, and the Effects of it would appear in our whole Entercourſe with, and deportment towards one another.

Again, 'tis reaſonable to conſider; that whatever we are, and whatever we have, (our Beings and Well-beings) are the immediate Product and Penſions of God's Bounty; who can in a moment diſpoſſeſs us of our deareſt and moſt pleaſant Enjoyments: He is the Proprietor, we are but his Uſu-fructuaries: And for this *Time* of our mortal Life; and all theſe *Talents* which he has entruſted us with, we muſt be ſtrictly accountable at the Day of Judgement. How then ſhould the ſenſe of our real Wants, Infirmities, and whole Dependance upon God, (with thoſe great *Examples of Humility* which I have mention'd) caſt us down like Balls upon the Earth, that with a comfortable and happy Rebound we may mount the higher in Glory: For *he that humbleth himſelf ſhall be exalted.* But

Mat. 23. 12.

But on the contrary the Sin of *Pride* is *deſtructive of all other Virtues*; it makes Men overvalue thoſe little Pittances of Grace and Virtue in Themſelves, and undervalue the far more worthy Gifts and Endowments of other Men: And whilſt they are under the Tranſports of theſe towring Fancies and Conceits, the utmoſt Honour attainable in this Life, falls many Degrees ſhort of their imaginary Deſerts and Expectations. This *Pride* was the Sin of the faln *Angels*, for which *they loſt their firſt Eſtate*; and for this Cauſe our firſt *Parents were caſt out of Paradiſe*. And 'tis certain, that whilſt Men live under the Prevalence of ambitious and ſelf-conceits, they can have no *Title* to the Happineſs either of this, or a better Life. *Pride.* *Ep.* Jude 6 Gen. 3. 23, 23, 24.

Let the *Reader* therefore ſeriouſly conſider the Arguments propounded already againſt this capital Sin. To which may be added, the ſerious Thoughts of our approaching Mortality, which (if ſeaſonably made uſe of) would prove a notable Expedient to level and ſubdue our proud and aſpiring Humours: For what has vain man to boaſt of? And ſhall not theſe ſtately Fabricks of our Bodies within a few years be crumbled into Duſt? Where are the *Cæſars*, *Plato*, *Ariſtotle*, and all thoſe mighty Princes and Philoſophers we read of?

Job 34.15. Gen. 3.19. of? That inevitable Sentence, *Duſt thou art, and to Duſt thou ſhalt return*, has level'd all their Wit, Power, Learning, Policy, and Grandeur; and the Bowels of the Earth (that common Urn and dark Region of Oblivion) doth, and ſhall comprehend them and us, till the Judgement of the great Day. Go into a Charnel Houſe, and there you'l ſee the Myſteries of Humane Nature unveil'd in the liveleſs Skeletons of your once famous Anceſtors: where alſo you may read a Lecture of Mortality to your Selves. Why then ſhould vain Man ſo proudly boaſt of, and delight himſelf in thoſe Dreams and Shaddows which laſt but for a Moment? Beſides, a *proud and ſelf-conceited man, as* he has ſo far a near reſemblance to the Devil; *ſo* whilſt he continues under the Power and Dominion of this Sin, he renders himſelf odious and abominable both to God and Man. We proceed

watchfulneſs. 3*dly*. To the Virtue of *Watchfulneſs*, which (conſidering the State and Condition we are plac'd in, during our Warfare in this World) muſt be of great and neceſſary Uſe and Importance to us. Now this Virtue or Duty does conſiſt in a prudent *Circumſpection* over our *Souls and Bodies*, and all the neceſſary Concernments of both; But 'tis more particularly converſant

verſant in the cautious and diſcreet Management of our *Thoughts*, *Words*, and *Actions*. And

1*ſt*. We are highly oblig'd to be *Watchful* over our *Thoughts*: For they are as it were the Key which unlocks and opens the *Soul*; and are always evil when we deſire any thing that's ſinful; but worſe, when we comply with, connive at, or conſent to it. And tho' we ſhould not proceed to ſpeak or act what we *think* amiſs, yet theſe very *Thoughts* do tincture and pollute the *Soul*; and are very prompt and forward to interrupt us in every good and virtuous Action or Duty which we do. *Watchfulneſs over our Thoughts*

Now for the prevention of thoſe Miſchiefs, which are the natural and neceſſary Reſult and Conſequence of evil *Thoughts*; 'Tis adviſeable to conſider, that God ſees them afar off, will bring them to Account; and unleſs they be repented of and reform'd, they ſhall be all laid open to the view of Men and Angels at the day of Judgement. Again, 'tis beyond diſpute, that evil *thoughts* are Indications of a corrupt and unregenerate Heart; they are often ſuggeſted by the Devil; and always the Springs of Confuſion and Diſorder. But for the Cure of this dangerous and deſtructive Malady of the *Soul*, 'tis incumbent upon us to be watch- *To prevent and cure ill thoughts*

watchful over our *Thoughts*: *Obſta Principiis* ſhould be our conſtant *Motto*: For that Chriſtian that dares not conceive nor foſter an ill *Thought*, will be afraid to ſpeak or act any thing contrary to his Reaſon and Conſcience. Have the *Quatuor Noviſſima, Death, Judgement, Heaven, and Hell* often in your *Thoughts*; meditate ſeriouſly thereon; and this will bring them under a due Reſtraint, and confine them within the proper Boundaries of rectified Reaſon and Religion. Let us be truly ſorry for the vain and ſinful *Excogitations* of our Lives paſt; be diligently *watchful* over our *Thoughts* for the future; and this will prove the moſt certain Expedient to keep 'em within their due Limits, and become moſt conducive to the Peace and Happineſs both of the outward and inward Man.

Watchfulneſs over our Words.

2*dly*. This Duty of *Watchfulneſs* conſiſts in ſeeing to our *Words*: For tho' Mens Pretenſions to Religion be never ſo ſmooth and ſpecious, yet *if they bridle not their Tongues, their Religion is vain.* All prophane, uncharitable, and filthy Speeches; as Blaſphemy, idle and vain Swearing, prophane Ribaldry, Lying, Back-biting, Slandering, Detraction, and all ſorts of filthy, frothy, and impertinent Communication, are highly offenſive to God; a Scandal to Religion; a Snare to the

Jam. 1. 26.

the weak Christian; and most dangerous Symptoms of an impious and unsanctified Heart: From whence proceed all that hellish brood of Murthers, Adulteries, *&c.* (which our blessed Saviour speaks of; and) for which the wicked and unrepenting Sinner must be severely accountable at the Day of Judgement. Matth. 12. 36.

But to *prevent* the mischievous Effects which issue from that unruly Member the *Tongue*; we are oblig'd to set a *Watch* always *before the Doors of our Lips*; and *enter into a Covenant with our Selves, that no corrupt Communication proceed out of our Mouths*: Let *yea, yea*; and *nay, nay*; Truth and Integrity be the Rule and Standard of all our Discourse and Dealings with one another: And to this End, we should pray unto God devoutly and incessantly, that he would be pleas'd so to sanctifie our *Speech*, that it may minister to his Glory, and the mutual Comfort and Benefit of our Selves and Others. Psa. 34. 13. Psal. 39. 1. Eph. 4. 29. Matth. 5. 37.

3*dly*. We are oblig'd to be truly circumspect in, and *Watchful* over all our *Actions*. Herein always proposing God's Glory, the Happiness of our Selves and Others as the End, and his holy and infallible Word, and the Dictates of sober Reason, as the Rule and Standard to steer and manage our Affairs by: For without this our *Watchfulness over all our Actions.*

our beſt Endeavous, (even our religious Performances) will prove either ſinful or unprofitable. There is always indeed ſome Tincture of Obliquity or Defect in every thing we do; but if our Intentions be ſincere in the Main, God is pleas'd to pardon our Infirmities and Indiſcretions; and will interpret our Endeavours (tho' imperfect) according to the general Frame and Tendency of our Lives: Yet nevertheleſs, we are oblig'd by the Laws of our holy Profeſſion to ſet our ſelves againſt all ſin in general, and every one in particular; eſpecially againſt thoſe to which our Tempers are the moſt prone and incident, and which we take the greateſt Pleaſure and Delight in: Theſe darling Luſts are *the right Eyes which muſt be pluckt out, and the right Hands which muſt be cut off,* *These are the Sins which hang ſo faſt on, and cling about us*; and require the greateſt Diligence and *Watchfulneſs* to overcome and ſubdue them.

Matt. 5. 29, 30.

Heb. 12. 1

But then we are not only oblig'd to be *watchful* over our moſt open and beloved, but even over our moſt ſecret and private ſins. *Do not think when you commit them, that no eye ſees you*: For *David*'s Sins were committed with all poſſible Privacy, (and there are many thouſand ſuch like Inſtances beſides) yet did they not eſcape

Job 24. 15.

escape the strict scrutiny of the divine Omniscience. *The Eyes of the Lord are in every place, beholding the evil and the good*; nor can the most minute Sin which we commit in our most private Retirements, (unless repented of) flie from Justice. Therefore, 'tis dangerous to indulge any one Lust, or continue in the least Sin with delight and approbation: For tho' they may appear inconsiderable in themselves, yet 'tis advisable to consider, that he's an infinite God against whom they are committed. Besides, Sins of the smallest size are always Incentives and Decoys to greater: For prophane, uncharitable, and unclean *Thoughts* (if indulg'd in our Bosoms) proceed to Words, Words to Deeds; and in this Progress of Wickedness, Men are train'd on by degrees from Sin to Sin, and from one degree of sin to another; till they be plung'd at last, into the bottomless *Inundation* or Abysse of Eternal Misery and Torment. That we may *be wise then as Serpents, and innocent as Doves*, (in the true sense and meaning of the Gospel) we must be strictly *watchful over our selves*: Studying always to avoid the tempting and cursed Society of Drunkards, prophane Swearers, unchast Men and Women, &c. Flie all Occasions of Sinning, and reject every Temptation with Indignation, and Scorn, which

Prov. 15. 3.

Ne Consideres igitur quod parva sunt peccata, sed quod magnus est Deus, &c. Aug. *de* Pœnit. *vera & falsa* Cap. 8.

Mat. 16.

which may prove an Enemy to Virtue, or a Friend to Vice: Reſiſt 'em in the very firſt Aſſault, and the Conqueſt will be eaſie and certain. Conſider your paſt Failings; implore the Aſſiſtances of God's Grace and Spirit to enable you (in ſome meaſure) to repair the former Defects of your Lives, by a more ſteady *watchfulneſs* over your Selves and Ways for the Future. The beſt and moſt certain Means to avoid greater Sins, is to make Conſcience of the leſs: Chriſt died for our very Slips, (as the Original imports) and therefore thoſe ſins cannot be accounted little or cheap, for which the eternal Son of God paid ſo dear a Price as his own Bloud. When the Work of Regeneration is wrought in you, beware of relapſing; conſider the dangerous and miſchievous Conſequences of Apoſtaſie; keep cloſe to your Duty; *and what I ſay unto you, I ſay unto all, Watch.*

Mark. 13. 37.

Patience and Meekneſs.

4*thly*. And laſtly, There are two other Virtues yet behind, namely *Patience and Meekneſs:* Which conduce much to the Peace and Happineſs of our *Souls*, and are of ſpecial Uſe and Advantage in the whole Courſe of our Chriſtian Converſation. But ſince theſe two Siſter Graces do always go hand in hand: Therefore (for brevity's ſake) I ſhall treat of them under this

ſame

ſame Head of Diſcourſe. Now theſe *Virtues* do peculiarly conſiſt in bearing, and ſuffering *meekly*, and *patiently*, all the croſs Accidents which may befall us in this Life; not only without fainting and fretting, but with ſuch an evenneſs and compoſedneſs of Mind and Spirit, as is moſt conſonant to the mild and gentle, yet gracious and magnanimous Temper and Spirit of *Chriſtianity*. Beſides *Meekneſs* and *Patience* are perfective of, and the Complement of all the other Virtues of God's holy and bleſſed Spirit. For if all be well within, we are ſafe from all Troubles whatſoever: By this Means we ſecure to our ſelves the comfortable Injoyment of what we have; and if we bear and ſuffer Injuries *meekly and patiently*, God will give us more ſtrength, and contrive a *ſpeedy and happy iſſue out of all our Troubles*. Jam. 1. 4.

Therefore, why ſhould any *Affliction* in this World diſſwade us from our Duty, or abate our Zeal and Courage in the doing of it: For the Inſtruments of our Torture (ſaith *Tertullian*) are the Enſigns of our Honour and Happineſs; the Habit of our Victory; and the embroidered Garments wherein we muſt ride to Heaven. A ſtate of Sufferings on a good Account is the moſt lively Tranſcript of his Doctrine and Example, who commands us *to learn* Tert. Apol. Cap. 5. p. 39. Matth. 11. 29.

of

of him, not becauſe he is wiſe, rich, or honourable, but he inforces the Obligation from the *Pattern* of his own *Meekneſs* and Humility. To *ſuffer Perſecution for Righteouſneſs ſake* (in ſome degree) has been always the Portion and Patrimony of Believers under the Oeconomy of the Goſpel. And we Chriſtians know no other than this ſtrait and narrow Way, which muſt *through much Tribulation lead us into the Kingdom of God.*

Acts. 14. 22.

But then to ballance our preſent Miſeries and Sufferings (which are perfective of the *Virtues* under Conſideration) with our future Hopes and Expectations: The Troubles which we ſuffer in this World are light and inconſiderable, compar'd with the Torments of Hell; and if we bear them *patiently* they'l diſpoſe us for a brighter Crown, when theſe Clouds and Storms are blown over. Let us but hold out a little longer, till we come within the Fortifications of the new *Hieruſalem*, and there we ſhall have a total Exemption both from ſinning and ſuffering. Beſides, if we be conſiderable Proficients in *theſe Virtues*, They'l make our preſent Sufferings leſs burdenſome and afflictive: For we ſhall neither be timerous in Danger, envious in Want, impatient under Troubles, angry and reſtleſs at Reproaches and Contempt; nor

nor malicious and revengeful under Injuries and Persecutions; the truth whereof is as clear as the Sun Beams, from the Experience of all sound Christians. But to be angry and impatient at our *Sufferings*, will but fret and torment us; and make the Burden of them far more grievous and insupportable: Whereas, by a patient Submission to the Will and Wisdom of God under the manifold *Pressures* of this Life, they will become far more tolerable and easie to be endured. Especially to those who have a well grounded Assurance, that their Sufferings in this World shall be infinitely rewarded with the Favour and Plenty of a heavenly Country.

Thus, if we bear with *Patience*, and *Meekness*, those sundry Pressures (and almost infinite Sufferings) of this Life, we shall not only reap the Comfort and Benefit our Selves, both in this, and a future State; but by this Means *Christianity* would be restor'd to its ancient Purity and Splendour; we should bring our excellent *Religion* into Repute and Credit (as the first Christians did;) and perswade others to embrace it, tho' to the utmost hazard of their Lives and Fortunes. Hitherto of those excellent and admirable *Virtues*, which are most pe-

culiar to the *Souls* of Men, with their Oppoſites. We paſs on

Virtues relating to the Body.

2*dly*. To the other Branch of *Duty*, which concerns our *Bodies*. Now we are oblig'd by the Laws of Nature, and Chriſtianity, to make uſe of all ſutable and convenient Means, to preſerve our *Bodies* (as well as our Souls) in a ſtate of *health and ſafety*, till Providence be pleaſ'd to diſmiſs them into the other World. And the beſt Expedient which God's holy and infallible Spirit directs us to for this End, is the comprehenſive Virtue and Duty of *Sobriety*: Which, (in a more limited ſenſe) as it relates to the *Body*, does conſiſt in the *moderate* uſe of *Meats*, *Drink*, *Sleep*, *Apparel*, and *Recreations*; both as to the Quantity and Quality of them; and this is *Temperance*: Or in the *Moderation* of the Luſts and Deſires of the Fleſh; which is *Chaſtity*: Or in the *ſober* and moderate uſe of Riches and Honours; and that is *Contentedneſs*. In practicing all theſe Virtues, and avoiding the contrary Vices, we act like men endued with Reaſon and Religion; and are hereby diſtinguiſht from bruit Beaſts, who know no other Meaſures than their ſenſual Appetites. Of all theſe (as they are of ſpecial and neceſſary uſe to conduct the *Body* in the ways of *Religion*, that it may be a fit Man-

Sobriety as it relates to the Body. The Species of it are Temperance.

Chaſtity.

Contentedneſs.

Manſion for the Soul) diſtinctly and in Order. And I begin

1*ſt*. With *Temperance* in the moderate uſe of the Creatures, in *Eating*, *Drinking*, &c. And we are oblig'd to be *temperate* *Temperance*

(1) In *Eating*. 'Tis beyond Diſpute that our gracious God doth allow us the *moderate* Uſe of the Creature; and we are confin'd to no other Meaſures, either as to the Quantity or Quality of *Meats*, than what may conſiſt with the Health and Preſervation of our *Bodies*. But tho' we have no poſitive Law to reſtrain our Appetites to a certain Rule; nor is it poſſible that it ſhould be ſo, becauſe Men's Appetites are of different Proportions, ſome require more, and ſome are ſatisfied with leſs: Yet our bleſſed Saviour has expreſly forbidden all manner of *Exceſs* in *Eating*, in theſe words, *Take heed that your Hearts be not overcharg'd with ſurfeiting*. And he inſinuates the Danger in that Inſtance of the rich *Glutton*; ſo that every Man has ſufficient cauſe to make Laws to himſelf, to reſtrain and put Bounds to his *Appetite*. Beſides, 'tis highly obſervable, that intemperate *Eating* and Sin were coetaneous and had the ſame Original: And in the very infancy of the World, *Eſau* would quit the Intereſt of his Birth-right, and make *In* Eating. Luk. 21. 34. Luke 16.

Shipwrack of his Honour too, rather than offer Violence to his greedy Deſire of *Eating*. And the Sins which brought ſudden Deſtruction upon the once flouriſhing Cities of *Sodom* and *Gomorah*, were Idleneſs, and *fulneſs of Bread*. Intemperate Luſt is always the miſerable Companion of intemperate *Eating*; and other Sins are indulg'd and thrive by this kind of *Exceſs*.

'Tis the Duty and Intereſt then of all Mankind, to uſe moderate and wholſome *Diet*; to live always *temperately*, and *ſoberly* according to the Rules of ſound Reaſon and Religion: For they that do ſo, ſleep ſweetly and quietly, and are ſeldom troubled (as the *intemperate* are) with ill Humours, or depriv'd of the Comforts and Benefits of Health by violent and raging Diſtempers. Their Underſtandings are clear; their Conſtitutions firm and unſhaken; their Bodies are active and fit for Buſineſs; and this is the moſt certain Expedient (through God's bleſſing) to preſerve *Mentem ſanam in Corpore ſano*, a vivacious and brisk Soul in a ſound Body. Now if the great Advantages of this Branch of *Temperance* on the one hand, and the infinite Miſchiefs of the oppoſite *Vice* on the other, were ſeriouſly weighed and conſider'd; they would not fail in perſwading Men to be more ſober and moderate in

in their Diet; and avoid that excessive *Gluttony*, and the Vanity of *pampering their Appetites*, which is every where too obvious in the World.

2dly. We should use the like Measures of *Temperance* and Moderation in *Drinking*; for the Health and Preservation, for the Sustenance and Refection of our Souls and Bodies, both as to the Quantity and Quality of *Liquors*. The very *Heathens* who had no other Light nor Laws to direct 'em then those of Nature, were highly strict in the Practice of this Virtue *of Temperance in Drinking*, and avoiding the Sin of *Drunkenness*. Even the *Cretians* (who were much addicted to Gluttony,) made a Law against *Drunkenness* and inforc'd it by inflicting the severest Penalties upon Offendors. *Seneca* was of an Opinion, *that Intemperance in Drinking is a voluntary Madness; and he that doth accustom himself to guzle from day to day, till he be drunk, is possest with an absolute Frenzy.* *Fabricus*, and many of the most moderate Heathens were great Proficients in this *Virtue*; and declaim'd against those (who know no other Measure to bound their *Excess* by than their *Appetites*) as Beasts and Monsters, rather then Men endued with Reason and Judgement.

In Drinking.

Tit. 1. 12. Plato de Leg. Lib. 7. Sen Ep. 84.

What a shame then must it be to Chri-

ſtians, and a Scandal to our excellent *Religion*, that any Man amongſt us ſhould *drink more* than he is able to bear; But 'tis the higheſt Aggravation of Wickedneſs and Villany to become the Devils Factors for Damnation, (as too many do) in ſtriving not only to *debauch* themſelves, but to overcome others. *We that are of the Day*, and directed by the Light of Evangelical Grace and Truth, *are* more eſpecially *oblig'd to be ſober and temperate in all Things; to walk honeſtly as in the Day, not in Rioting and Drunkenneſs*, &c. The Creatures are only to be uſed as neceſſary Supplies, and convenient Acceſſions to our preſent abode: for we ſhould neither make *Food* our Buſineſs, nor pleaſures our Aim; but rather ſtudy and indeavour to wean our Appetites and Affections from all *Exceſs*; that we may have the ſtronger Guſt and Reliſh of that Spiritual Food, on which we ſhould deſire to live for ever. And *thus* the *Primitive Chriſtians* denied themſelves the Delicacies of this World, that their Souls being weaned from them, they might be taught beforehand to live on the Delights of beatified Spirits; and never deſire to return again to their Bodies, till they come to be glorified together in the happy Reſurrection to the Life Eternal.

1 Theſ. 4. 8.
1 Cor. 9. 25.
Rom. 13. 12, 13.

And

And here 'twill be necessary to consider on the contrary, that all manner of *Excess in Drinking* is extremely pernicious to, and destructive of the Weal and Happiness of the *Body*, both in this, and a future Life: For intemperate *Drinking* is the Fewel of all sensual and filthy Lusts; it makes Men's *Bodies* sottish and unweildy, and disposes them rather to Sleep and Idleness, than a prudent Watchfulness and a religious Care over themselves. In these *extravagant Fits*, 'tis no wonder to see *Men like fed Horses neigh after their Neighbours Wives*: For St. *Paul* adds *Chambering and Wantonness*, as the necessary Consequence and Effect of *Rioting and Drunkenness*. And 'tis notoriously evident, that the most *Drunkards* Blaspheme, Swear, Lie, Rail against and Back-bite their innocent Neighbours; engage many times in irreconcilable Quarrels and do often kill one another: so that in this Carrier of *Drunkenness* Men (I should rather say Beasts) seldom stop at any Sin which falls in their Way. This is the most compendious Method for spending their Estates; and ruining their Reputations; and hereby they seldom fail of contracting an ill habit of *Body*, and laying a sure Foundation for all lingering and mortal Diseases.

The Mischiefs of this Sin.

Jerem. 5. 8.

Rom. 13. 13.

But

But that which is yet more fatal and miſchievous, an habitual *Drunkenneſs* doth ſo dull the Edge, impair the ſtrength, and cloud the diſcerning Facultie of their Reaſon and Judgement; that 'tis impoſſible for the cuſtomary *Drunkard* to practice any Virtue or Duty aright, or reſiſt the power and prevalence of any evil Appetite or Temptation. Beſides, *this ſort of Extravagance* is wholly inconſiſtent with the Gifts and Graces of God's holy and bleſſed Spirit; and *'tis utterly impoſſible* (ſaith St. *Hierom*) *that a Man ſhould be filled with ſtrong Drink, and God's ſanctifying ſpirit at the ſame time.* The Holy Ghoſt has always put them as Oppoſites in Scripture; *be not Drunk with Wine* (ſaith the Apoſtle) *wherein is exceſs, but be filled with the Spirit*: And how is it poſſible that any Man ſhould ſerve theſe two arbitrary Maſters, whoſe Commands are ſo contradictory to each other. To all which we might add, the Conſideration of thoſe future and eternal Torments, which muſt certainly be the Portion of *intemperate and debaucht Perſons* in another World. See, and conſider thoſe appoſite Texts of Scripture *Luke* 21. 34. *Gal.* 5. 21. *&c.*

Eph. 5. 18.

Since then *Temperance* and Moderation *in Eating and Drinking* is a great Step to all other *Virtues*; and ſeing the Conſequen-

quences and Effects of this kind of *Excess* are so pernicious and destructive to the *Souls* and *Bodies* of Men, both in this and another Life: How are we oblig'd to keep our *Appetites* within the due bounds of Sobriety, that we may enjoy the Benefits of the one, and be exempted from the Inconveniencies and Mischiefs of the other?

And to this End, I would advise my Reader to consider that short Rule of *Pythagoras*. *Above all things* (saith he) *be sure that you make your selves Masters of your Bellies:* And that you may do it to the purpose, cut off all the unnecessary Supplies of *Meats and Drinks*, and the Siege cannot last long. Avoid and abandon the Conversation of debaucht and *intemperate Persons:* Let neither their smooth Language, nor their Scoffings and Railings against you, allure or perswade you to a compliance with their inhumane and beastly *Immoralities*, lest they perswade you to *run with them to the same Excess of Riot*: 1 Pet. 4. 4. These are the Devils Engines which he frequently sets on Work, to precipitate inconsiderate Men from the Throne of Grace and Virtue. And alas! how many thousands have complain'd in their last Agonies, that these Inchantments have decoy'd them into

into thoſe Sins, which they muſt eternally ſmart for?

Again, it will be of great Uſe to conſider, how acute thoſe Twinges of Conſcience are, which will rack and torment the *Drunkard*, (than has any Conſcience at all of the Sin) if he ſhould outlive the *extravagant Fit*. How muſt he who is ſo grievouſly perplext (as the moſt *Drunkards* are) with a yeſternights *Debauch*, be rackt and tormented, (if ever in a ſober Mind) with the dreadful apprehenſions of thoſe future and approaching Judgements? How ſhall thoſe bruitiſh Senſualiſts who have wallow'd in a Sea of delicate *Liquors*, brook the peremptory refuſal *of*
Luk. 16. 24 *a Cup of cold Water to cool their Tongues*? Conſider impartially thoſe *Woes* denoun-
Iſa. 5. 11, 12. ced againſt this *Sin* by the Prophet: And if neither the fear of God; nor the Pleaſures, nor Advantages of this Virtue of *Temperance* can influence you into a compliance with it, and perſwade you to the practice of it; yet let the conſideration of thoſe preſent and future Miſchiefs oblige
Matth. 3. 7 you *to fly from the Wrath to come*: and if all theſe Arguments will not awake you from your ſenſeleſs Stupidity, you muſt periſh in your Sins; and the Bloud be upon your own Heads.

3*dly*.

3dly. The next Branch of *Sobriety* which concerns our *Selves*, is the temperate and moderate Use of *Apparel*; which is indispensably requir'd in both *Sexes*. And if we consider the Ends for which Cloths are ordain'd; I see no reason why Men and Women should be so curious, and make use of so many strange *Artifices* to deck and beautifie their *Bodies*. For (1) the Original Institution of *Apparel* after the Fall of Man was to cover their Nakedness, and preserve them from the Violence and Extremity of Wind and Weather. Which Consideration should rather humble us, than by *decking our Bodies* imprudently and sinfully, to glory in those things which are the Ensigns of our Shame and Sorrow. (2) In the use of *Apparel*, there must be a *Distinction* (according to the Law of Nature, and the Custom of all Nations) between Men and Women: That there be no design of Levity, nor incentive to Lust in our Habiliments, when we meet together. (3) That both Men and Women should keep within their Faculties and *Callings*: And tho' there be *some difference allow'd* between Persons of a higher, and lower Rank; yet there should be that *Sobriety* in the *Habits* of both, that there be nothing of *Novelty, or Vanity, or Superfluity*, which may

In the moderate use of Apparel.

Act. 25. 23.

may tempt themſelves, or others to Luſt, or Pride, or vain Glory.

Hence we may remarque; that 'tis moſt unbecoming Chriſtians (eſpecially) to uſe thoſe diſingenuous, and unlawful *Arts* of *Patching*, *Painting*, and *Perfuming their Bodies*; a vanity too much practic'd by thoſe of the weaker *Sex*, to the great ſcandal of our *Religion* and Government. Theſe *Arts* of *Leger-demain* are expreſly forbidden in Scripture; and are particularly cenſur'd in *Iezebel* as a Badge of her Whoriſh Impudence. The Idolater is compar'd by the Prophet to an Adultereress *who Paints her face, to tempt and enſnare her Lovers.* See the Prophet *Iſaiah* more fully to this purpoſe, *chap.* 3. from the 16, to the end. The ancient *Fathers* declaim paſſionately againſt it, as moſt offenſive and diſhonourable to God; and a ſcandal to the Modeſty of Chriſtians. *Tertullian* boldly affirms, That *Women by their artificial Dreſſings, as Painting, Patching, Perfuming, &c. do allure and invite Men to Luſt, and open a Door to thoſe Temptations which ſhould rather be ſhut out: And ſince* (ſaith he) *God did not create them in thoſe Forms which they ſo unwarrantably aſſume, it would be enquir'd whether they be willing to appear in this Diſguiſe* (*that God ſhould not know them for his*)

2 King. 9. 30.

Tertul. *de cultu Mulieb.*

at

at the day of Judgement. Again, this is not only a defileing of God's Temples, and a correcting of his handy-work, for which he has threatn'd to destroy them; but the forementionʼd *Arts* (saith St. *Hierom*) *are certain Signs of an unchaſt mind, and incentives to Luſt.* St. *Aug.* is yet more expreſs upon the point; where he tells us, *That the wearing of Gold and precious Stones, or the putting on of Coſtly Apparel, are not forbidden to Perſons of the beſt Rank and Quality of the female Sex: But for Women to paint, and patch, to colour or diſcolour their Faces, or to make 'em either more or leſs white or red, then the God of Nature has formʼd them, is a fallacious kind of Adultery; from which it may be reaſonably inferʼd, that they will not be backward (when a fit Opportunity preſents) to make Shipwrack of their Virginity, or betray their own Husbands.*

In Ep. ad Furcam de vid. Servand.
In Epiſt. ad Poſſid.

To avoid the Scandal then, and dangerous Conſequences of thoſe Sins which are inſeparable from pompous and immodeſt *Apparel*; look back to the forecited Paſſage of the Prophet *Iſaiah*, and there you'l ſee God's dreadful Reſentment of it in plain and legible Characters: Beſides, what Reaſon has any Man or Woman to be proud of or glory in that, which is the Badge and Cognizance of their Sin and

Iſa. 3. 16, 17, 18, &c.

and Slavery? But on the Contrary, how should we rather study to beautifie our Souls; *with the precious and lovely Ornaments* of Grace and Virtue; which can only stand us in stead, when all the pompous and phantastical Gaieties of this World do expire and vanish. These are the rich Wedding Garments which (through the imputative Righteousness of Christ) will render our Persons and Performances acceptable to God; and so become the chiefest Ornaments to us, and our Religion. We proceed

Rom. 13. 14. 1 Pet. 3. 3, 4, 5.

4thly. To those Virtues of *Moderation* requir'd in our *Sleep*, and *Recreations*: And because the *Excess* in both is expensive of that precious Talent of *Time*, which should be dearer to us than all things in the World besides; therefore we shall treat of them under the same Head of Discourse.

Now, there's no Man who subscribes to the Truth of the *Christian Religion*, but he will readily acknowledge, that the great Business we have to do in this World, is *to lay up for our selves a good Foundation against the Time to come*, that both our Souls and Bodies may be happy for ever. This is the great *Task* which lies upon our Hands; and if it be not diligently and discreetly manag'd, we are eternally undone.

The Prudent Management of our Time.

1 Tim. 6. 19.

undone. But alas! we have but a short *Time* for the accomplishment of this great Work; our hands are very slow in the doing of it; and the infinite Justice of God will take a strict and severe account of our Administrations: Therefore, it must highly import us to be industrious and vigilant in the conscientious Management of all the *Duties* of our Christian Calling; that we may be able to appear before his just and impartial Tribunal, with Joy and not with Grief.

But the *Time* of our present Life is so uncertain, that there's no one part of it that we can call our own but the present, which is yet scarce in our power to dispose of: For the Time past cannot be recal'd; and how God will be pleased to shorten the remaining part of our Days, we are not able to prognosticate: Princes, and Monarchies have their Periods and Revolutions, as well as private Persons and Families. What's become of the *Assyrian*, *Persian*, *Grecian*, and *Roman* Monarchies? Where are those famous Conquerors, *Cyrus*, *Alexander* the great, &c. and where are their triumphant Wreaths, and their other Enfigns of Honour? devouring *Time* has swallow'd 'em all up: And our Being here is so transient and uncertain, that (for any thing we know)

the

the next Morning may waft us hence and determine our final Doom; and that Eternity which we've now in our hands, may ſlip through our Fingers before to morrow morning. Who then dares be ſo bold and imprudent, as to adventure his eternal Salvation on ſuch a fortuitous Contingency? And why ſhould any man neglect that Work one Minute, which all will acknowledge is neceſſary to be done? But beſides, 'tis highly conſiderable, that we are now conteſting with our potent, ſubtile, and mortal Enemies of all ſorts; and we are fighting for an immarceſſible Crown of Glory; which cannot be obtain'd without great Diligence, Prudence, and Watchfulneſs, as well as Courage: It behoves us therefore, if we deſire and hope for the comfortable Succeſs of our Endeavours in this pious Adventure, to be *temperate in all things*; and to ſpend as little of our precious *Time* as poſſible, either in *immoderate Sleep*, or *unneceſſary Recreations*. And

1 Cor. 9. 25.

Temperance in Sleep.

1ſt. We are under many preſſing Obligations to be very moderate in our *Sleep*; nor ſhould we deſire any more than may fit us for our civil Callings, and diſpoſe us for the Buſineſs of *Religion*. We muſt not comply with our Appetites and Paſſions, but conſult our Reaſon and Conſcience as

as to the Measures of our *Repose*. And tho' some Tempers may require more *Sleep* than others; yet in passing our Judgements we must always have an eye to the great Concernments of Eternity. This will be the best Expedient to keep both our Souls and Bodies *awake*; and whilst careless and inconsiderate Men are lull'd fast *asleep* upon the Bed of carnal Security, those that are truly *watchful* (having their Lamps burning and Lights shining) will be in a fit Posture to meet the Bridegroom with joy at his coming; either by his private Messenger Death, or in a general Judgement. And as we are thus oblig'd to be *moderate in our Sleep*: So

Matth. 25. 1, 2, &c.

2*dly*. In our *Recreations*. There's no question but seasonable *Refreshments* are allow'd us, for the Diversion and Reparation of our weary Thoughts; as well as the Support and Comfort of our Bodies. *Religion* is no Enemy to *moderate Pleasures*; nor does it infringe the Priviledges of humane Nature, in the Use of innocent *Divertisementt*. But then we are oblig'd to observe such Measures in our *Recreations*, as not to make our *Sports* our Business: We should use them as we do Sawces to our Meat, to set an edge upon our Faculties, and revive our Spirits, that we may be the more vigorous and active in all the

And in our Recreations.

Works and Duties, both of our *Callings*, and *Religion*.

Again, Covetouſneſs ſhould be no Ingredient in our *Paſtimes*. And we muſt alſo ſee to 'em that they be not evil in themſelves; or if lawful, that they become not otherwiſe by the undue Circumſtances of Time and Place; as on the *Lord's Day*, on Days of *Humiliation*, &c. All Violence, Paſſion, Anger, Fury, Quarreling, Curſing and Swearing, muſt be utterly abandon'd in all our *Sports* and *Diverſiſements*; For theſe Irregularities inſtead of refreſhing, will diſcompoſe us, and become vexatious both to our ſelves and others. Laſtly our *Recreations* ſhould be ſhort, ſo that they encroach not on our neceſſary Buſineſs, or *Religion* in a fruitleſs Expence of that *Time* which might be imploy'd to better Purpoſes: For indeed no prudent Man has ſo much *Time* lying upon his hands, but he knows better how to imploy it, then to ſpend it vainly about Trifles. Thus, all our *Merriments* ſhould be bounded with the neceſſary Rules of Reaſon and Sobriety; and if we keep our ſelves within theſe Bounds; *Religion* does not only connive at our *Mirth*, but commends and approves of it.

2 *dly*.

2*dly*. This Virtue of *Sobriety* (as it relates to the *Body*) consists in the *Moderation* of the Lusts and Appetites of the Flesh; which (properly speaking) is *Chastity* or Abstinence from bodily Pleasures. The Laws of Nature and Christianity do expressly forbid *all sorts of Uncleanness*, as *Adultery*, *Fornication*, *Self-pollution*, *and all* the other *kinds and degrees of Effeminacy*; and do put an absolute *Restraint* upon all the concurrent Motions, Affections, Desires, & lustful Appetites, both of the Soul and Body: For, if any of these be indulg'd and complied with, *they will set on fire the whole Course of Nature*, and suddainly plunge the whole Man into unavoidable and irreparable *Mischiefs*. We should therefore rather flie from this *Sin*, then dispute against it: And to this End 'twill be necessary to consider

Chastity, or Abstinence from bodily Pleasures.

(1) That all sorts of *Venery and Uncleanness*, do not only suppress and stifle all the divine and spiritual Operations of the Soul, but do effectually draw them away from God and his Worship. This was notoriously remarkable in the Case of *Solomon*, who (tho' otherwise a Prince of unparallel'd Wisdom and Prudence, yet he) tells us from his own miserable Experience, that when inconsiderate Men have plung'd themselves into the *Pit* of

The Dangers attending this Sin.

Hos. 4. 11.

1 King. 11. 12.

Filthineſs, 'tis very difficult for them to retreat: For *they are led* (ſaith he) by the contrivances of their wanton Proſtitutes, *as an Ox to the ſlaughter, or as a Thief to the Correction of the Stocks, 'till a Dart ſtrike through their Livers; or as a Bird haſteth to the Snare, and knoweth not that it is for his Life.* And, *a Whore is a deep Ditch, and a ſtrange Woman is a narrow Pit:* All which imply the unavoidable dangers and *Miſchiefs* which *luſtful Perſons* run upon, who give way to, and indulge their ſenſual and bruitiſh Appetites and Paſſions.

Prov. 7. 22, 23.

Pro. 23. 27.

(2) The Sins of *Uncleanneſs* are uſually attended with *Poverty* and *an infirm Conſtitution.* This has been too remarkable in the decay'd Bodies, and ſhatter'd Eſtates of too many ſad and miſerable Inſtances, eſpecially of late years in this ſinful Nation; to the great ſcandal of our pure and undefiled *Religion*, and has been no ſmall Diſparagement to the excellent Conſtitutions of our Government, both in Church and State: But, tho' perhaps a vicious Libertine may (which is very rare) eſcape theſe temporal Puniſhments; yet the juſt Vengeance of God will certainly overtake him in another World: For 'tis expreſs from Scripture, that *God will judge Whoremongers and Adulterers*; and who-

Prov. 6. 26.

whoſoever ſhall live, and die under the Power and Prevalence of theſe ſins unrepented of unſubdued, *ſhall never enter into the Kingdom of God.*

(3) Theſe Deeds of darkneſs cannot be hid from God's all-ſeeing Eye: For *whither can we go from his Spirit, or whither ſhall we flie from his Preſence?* He beheld *David*'s Adultery (as before) tho' committed with the greateſt Secrecy; and our bleſſed *Saviour* knew the practice of the adulterous Woman of *Samaria*; It muſt needs then be a great Falacy and Cheat which *Whoremongers and Adulterers* put upon themſelves, whilſt they endeavour to conceal thoſe *Works of Darkneſs* from the Eye of the World. For the infinitely wiſe God regiſters all theſe Offences in the black Book of his eternal *Memoirs*; and will bring them all to a ſad Account at the Day of Judgement, (unleſs they be ſincerely repented of) to the unſpeakable Shame and Horrour of thoſe that commit them.

Pſa. 139. 7.

1 Sam. 12. 12.

Joh. 4. 18

Give no way then to your *Luſts*, and hold no Parley with your ſenſual Appetites; for if you do, you are in great danger of being overcome. *Solomon*, tho' the wiſeſt of Men, did proſtitute his Wit, Learning, Honour, Experience, and all, to gratifie a luſtful and wanton *Appetite*.

It ſtands us in hand therefore to be always upon our Guard, and the beſt way to be ſo is, to be watchful over our *Thoughts*; *to make a Covenant with our Eyes*; and *to keep our Hearts with all diligence*, from whence all theſe Abominations flow and derive their Original: For if we keep the Fountain incorrupt, the Streams will be ſo too; and if the Fear of God, and the ſerious Apprehenſion of Death and Judgement dwell in our Hearts, like a ſtrong Porter they will keep the Door againſt, and diſlodge all vain and ſenſual Deſires. This was *Joſeph*'s Security againſt all the luſtful Dalliances of his wanton and importunate Miſtris. And this will effectually guard all the Ports and Avenues of the Soul, againſt the incurſion of carnal Temptations; ſo, that if they ſhould creep in by ſurprize or unawares; ſuch Apprehenſions as theſe, will not ſuffer 'em to fix there, but either caſt them out, or kill 'em.

Matth. 23. 26. Prov. 14. 23.

Again, ſet a ſtrict *watch* over all your *Senſes*, leſt they be charm'd and allur'd by the delicate and ſoft Embraces of forbidden Objects: Have no Communication with *luſtful Perſons* of either Sex. *Alexander* the great would not ſee the Wife of *Darius*, leſt by the Charms of her admirable Beauty he might be tempted and over-

overcome. And certainly, he that dares not look on a beautiful Woman to pleaſe his eye, cannot come within the danger of Wantonneſs and Folly. And *'tis better for a man* (ſaith *Solomon*) *to be Maſter of his own Paſſions, than to conquer an Army.*

Temperance in *Eating and Drinking*, with *Faſting* and *Labour*, are powerful *Expedients* to ſubjugate the *Fleſh*, and bring under the *Body*. St. *Paul* made uſe of 'em to ſubdue his own Appetite, and recommends the ſame Duties to us, as the beſt inſtruments to further us in the great Work of Mortification and Self-denial. To which we ſhould not fail to joyn our earneſt *Prayers to God* for the Aſſiſtance of his Grace and *Spirit*, that we may obtain this comfortable Victory and Conqueſt over our Selves: For our bleſſed *Saviour* (who beſt underſtood our Frailties) recommends this Duty to us, as the moſt ſucceſsful *Expedient*; and without which all our other natural and moral Endeavours, will prove ineffectual and to no purpoſe.

Now, if all theſe Means will not ſecure our *Chaſtity*, but that our Appetites are ſtill headſtrong and unruly; then 'twill be neceſſary to make uſe of lawful *Marriage*, which God has been pleas'd to inſtitute and allow, to pare off the Excreſcencies

cies of corrupt Nature, and to ſecure us from the Guilt and Puniſhment of our *fleſhly Luſts*: Yet herein we muſt conſider, that there's a *Temperance* and Moderation to be uſed even in the *Pleaſures of lawful Wedlock*; and as all Embraces and Contact are ſimply forbidden with others, ſo we muſt not abuſe our own *Allowances*; *but preſerve our Veſſels in Sanctification and Honour*, and keep our ſelves within the due Bounds of *Juſtice* and *Modeſty*. By theſe Hints we may underſtand, how much this Virtue of *Chaſtity* will conduce to the Intereſt and Satisfaction not only of the outward, but the inward Man; (for no man ſhall ever repent that he has liv'd chaſtly and virtuouſly) as the Contraries are moſt pernicious to, and deſtructive of both. My deſigned brevity will not ſuffer me to enlarge further on theſe Heads: And therefore I muſt leave it to your Prudence, and Conſcience to collect the reſt.

1 Theſ. 4. 4.

3dly. The laſt Virtue which concerns the *Body*, is the *ſober* and moderate uſe of thoſe *Riches and Eſtates*, which the divine *Providence* has been pleaſ'd to allow us, for our Support and Accommodation in this Life, which is known by the name of *Contentedneſs*.

Which

Which *Virtue* consists, in the inward, voluntary, and universal Submission of our Wills and Desires, to *God*'s gracious and wise *Disposal* of us, in every Estate and Condition of Life: For if our Condition be *prosperous*, this true Christian *contentment* will oblige us to rest satisfied with what we have; without the trouble of an anxious Care, and carking Desire of getting more: If we be *poor*, this will teach us to be satisfied with that little *Portion* which God has given us; without coveting of, or murmuring and repining at the flourishing Estate and Condition of other Men. But, this peaceable and innocent Composure of Mind and Spirit, is only peculiar to the sound Christian: For tho' the *Heathens* did pretend to it, yet they were not Masters of it. They could indeed comport with the want of *Riches*, and were sometimes affected with a simple *Poverty*: But if they happen'd to fall into Disgrace or Contempt, then they esteem'd it *an heroical act* to kill themselves; (which in such Cases they usually did) and a *Demonstration* of a magnanimous *Spirit*. But St. *Aug.* (in the Case of *Cato Vticensis* and *Lucretia*) detects the folly and madness of this Conceit; and fully shews, that this *Fool-hardiness* does rather proceed from an impotent and cowardly Spirit. And doubt-

Lib. de *Civit. Dei* Cap. 10.

doubtleſs 'tis the greateſt Fortitude to be Maſters of our ſelves; to conquer our own Paſſions; and to entertain all Events with a ſubmiſſive Patience, Contentedneſs, and Æquanimity. Eſpecially if we conſider, that God Almighty has been pleas'd to appoint a *ſtate of ſufferings*, to be the more ſutable Diſpenſation for the promoting of his own Glory, and our Good.

Therefore it muſt hence follow, that the chief and adequate Object of our Chriſtian *Contentment* (in which the Mind of Man can only be ſatisfied, and without which all the Enjoyments of this World will prove empty and evani'd) is the alone infinite and immutable God, and the full enjoyment of him by Faith and Love in Chriſt our Mediator: For, that pious and gracious Soul that makes God his only Subſtance and Portion, reſts fully ſatisfied in his Mercy and Goodneſs, tho' the things of this World ſhould fall croſs, and run counter to his natural Deſires and Expectations. The Truth whereof will more evidently appear, if we conſider theſe few Things. And

John 17. 3

(1) Nothing leſs than this infinite and *Univerſal Good* (which fills all the Faculties) can terminate the Deſires and Aſpirations of the Soul, after an endleſs and bliſsful Immortality. Pleaſant ſounds may de-

delight the Ear, but not the Eye; beautiful Colours may pleaſe the Eye, but not the Ear: But that divine and excellent Spirit which injoys the Favour of God in Chriſt, has an Univerſal Satisfaction, and ſhall abound with the perfection of Parts in this Life, and Degrees in the future to his unſpeakable and endleſs Comfort. *Whom having not ſeen they love*, &c. 1 Pet. 1. 8.

(2) *This Univerſal Good* muſt be powerfully impreſt upon, and have its reſidence in the Cabinet of the Heart, which is the Fountain and Principle of all rational, and religious Thoughts and Actions. Now, all the Pleaſures, Riches, and Honours of this vain and tranſitory World do only rove and fluctuate in the Fancy, and have no Communication nor Intercourſe with the Soul; for they are like *the Armour of Saul to David*, too wide and unfit for it: But the true ſenſe of God's Love in Chriſt does repleniſh every Corner of the Heart with Grace and Truth, and gives that ſubſtantial Pleaſure and *Contentment*; that there's no Joy on Earth, like that of reſting ſatisfied with the Enjoyment of God the *Supreme Good*.

(3) This only, is the Complement and Perfection of all other Virtues, but eſpecially of this Chriſtian *Contentment*. Nothing leſs then the *Supreme Good* can repleniſh

pleniſh the Soul; and in the midſt of all temporal Enjoyments, there's ſtill a *plus ultra*, ſomething to be deſir'd and purſued, which is yet ſuperior & far more excellent. *Moſes* could not be ſatisfied 'till he came to the Top of *Piſgah*, that he might ſee the beauty and fruitfulneſs of the promiſed Land: But a *Believer's* Reſt and *Contentment* is only in Heaven, and without a certain Proſpect of, and Title to thoſe future Rewards, all the puny Delights on Earth will prove nauſeous and unſavory to him.

(4) 'Tis the Property of this *ſupreme Good* (which can only afford the rational Powers of the Soul plenary *Contentment*) to be *permanent* and of everlaſting continuance. For tho' we ſhould enjoy all things, even to our wiſhes, yet the very apprehenſion of a future change (as we ſee in the more favourable Intervals of chronical Diſtempers) would ſtifle or diminiſh our preſent Eaſe and *Contentment*. All the Delights of this World are as the Summers Rain, or Morning Dew, which are preſently dried up: But the Favour and Mercy of God in Chriſt, are as the Sun Beams, which ſhine out more and more to the perfect day, to which there ſucceeds no Darkneſs. Tho' our Accommodations be mean and courſe in theſe Tents

Tents of *Kedar*; yet, the enjoyment of the Favour and Mercy of God, (that infinite and *Supreme Good*) will supply all these Defects; when we come to be *satisfied with the fulness of his house, and drink abundantly of the riches of his pleasures.* Psa. 16.11

Since then our infinitely wise and gracious God has assign'd us our Portion in this Life, 'tis but just and reasonable we should be content with it. And tho' it be the bitter Cup of Affliction which he has put into our hands, yet in Conformity to Christ and his followers we must cheerfully drink of it: Which if we do, 'twill turn to good Account at the last. If we moderate our Desires, and be content with such things as we have, our Souls will not only live at ease, and be free from all distracting Cares and Despondency; but God will bestow a greater Measure of his Blessings upon us, if he see it convenient: And if it should fall out otherwise, we have still cause to submit to his wise and gracious Determinations. *Abraham* being content with, and desirous that *Ishmael* (only the Son of his Concubine) should live, and God blessed him with an *Isaac*, who was many Degrees better and more worthy. *Solomon* desir'd Wisdom only, and being satisfied with it, God was pleas'd to add Riches and Honours as the farther reward of

his Contentment and Moderation. *Having therefore Food and Raiment let us be therewith content.* Many thouſands better than we are forc't to truckle under a narrow Fortune. The Heir of eternal Majeſty and Lord of all things, was content with barley Bread, and a few ſmall Fiſhes; nor had he a Bed of his own whereon he could lay his head: Shewing us hereby, that Nature is ſatisfied with a little; and therefore *he became Poor for our ſakes, that we through his Poverty might be made Rich*; whoſe Grace and Mercy are a full Compenſation for all our other wants. We have no cauſe therefore to diſtract our Thoughts with an anxious Care and Deſpondency, but ſhould rather be *content* with that Dividend which God's Providence has aſſign'd us: For *he that ſpared not his own Son, but delivered him up for us all: how ſhould he not with him alſo freely give us all things?*

1 Tim. 6. 8.

2 Cor. 8. 9.

Rom. 8. 32.

Hitherto of thoſe divine and admirable Duties of *Piety towards God*: and of thoſe of *Chriſtian Morality*, which do moſt immediatly concern our *ſelves*, and have the greateſt Influence on Mens Practices in the great Buſineſs of *Religion*. We proceed now

3*dly*. and Laſtly, to treat of thoſe ſeveral *Duties* which concern our *Dealings and*

and Entercourſe with other Men. And theſe muſt be conſider'd, either (1) in *general*, as they belong to the whole Community of Chriſtians. Or (2) and more *particularly*, as they relate to our Perſons, and Offices, in all the Civil, and Religious Tranſactions of Humane Life. And

1*ſt*. Thoſe which concern all the Members of the Chriſtian Brotherhood in general are *univerſal Love and Benificence* to all and every one of them; (without reſpect of Perſons) of what Country, Calling, Sect or Party ſoever they be. And herein we ſhould endeavour to imitate the divine Benignity *who cauſeth the Sun to ſhine, and the Rain to deſcend, upon* the Perſons, and Poſſeſſions, both of *the juſt and unjuſt*. And this is moſt conſonant to the admirable Doctrine and Example of our bleſſed Saviour, who made it a neceſſary Duty and Principle of Life, for Chriſtians *to Love one another. To be earneſt in the purſuit of Charity; and above all things to put on Charity which is the Bond of perfectneſs*; which Duty is recommended to us by this noble Enforcement: *For he that dwelleth in Love dwelleth in God, and God in him. This is the new Commandment* and that *Univerſal Law*, which all believing Chriſtians are willing to be govern'd by; even that which our Saviour has ratified

Mat. 5. 54.

Joh. 15. 12. 1 Cor. 14. 1 Col. 3. 14.

1 Joh. 3. 16

Joh. 13. 34

fied and confirm'd by the admirable Sanction of his own Authority and Example. So that there can be no diſpute now (under the Goſpel Oeconomy) concerning the juſt Bounds and Meaſures of our Love and Charity to others: For the whole Tenor of the Chriſtian Law doth oblige us *to love as Brethren, to have fervent Charity among our Selves, and to be kindly affection'd one towards another:* And our eternal Lawgiver has made this one Duty, the *Criterion* and Cognizance of the Sincerity of our Faith and Obedience; *for by this* (ſaith he) *ſhall all men know that ye are my Diſciples, if ye have love one to another.*

1 Pet. 4. 8. Rom. 12. 10.

Joh. 13. 35.

But to illuſtrate this Point more fully: wherever the Chriſtian Religion is ſincerely believ'd and complied with, it begets in its Proſelytes ſuch a gracious Temper of Mind and Spirit, as will make its Votaries humble, courteous, affable, candid, ingenuous, tender and compaſſionate; and as ſenſible of, and zealous for other Mens Good as their own. This will diſpoſe them for all Offices of Humanity and good Neighbour-hood; and ſo cultivate and ſweeten their Tempers, that they'l find themſelves hereby oblig'd to perform all the mutual Offices of Charity and Duty to others

others which their preſent State and Condition of Life require and call for.

Again, the *Goſpel Diſpenſation* obligeth us to be obedient and ſubmiſſive to our *Superiors*; courteous and civil to our *Equals*; and to treat our *Inferiors* and all we converſe with, with a pleaſant Look, civil Language, and an obliging Deportment. We are oblig'd alſo to be kind and grateful to our Benefactors, to pity and pray for our Perſecutors; and tho' we ſhould ſuffer as Chriſtians, yet even herein we muſt exerciſe Forbearance and long ſuffering Patience, abſtracting from all Malice and Revenge; being moſt kind and gentle and eaſie to be entreated, forgiving Injuries, enduring Affronts, and being forward and eaſie to be reconcil'd. And we ſhould be ſo charitable in all doubtful Caſes, as to take hold on the right Handle; interpreting all the Words and Actions, even of our moſt inveterate and malicious Enemies, favourably and candidly; rather excuſing, or extenuating, than proclaiming their Errours and Miſcarriages; unleſs it be in ſome important Caſes, wherein the Intereſt of Religion, or the Reputation of our ſelves, or others may be eminently concern'd. This *is that heaping of Coals upon their heads*, (which the Apoſtle ſpeaks of) and if this ſovereign Medicine Rom. 12. 20

will not melt their rugged Tempers and Diſpoſitions, into a friendly and amicable Compliance with us; they have juſt cauſe to be afraid, that God's infinite Juſtice reſerves 'em to be Fuel for thoſe inextinguiſhable Flames, which are prepar'd for the Devil, and his Angels. This charitable Frame and Temper which I've thus recommended, will diſpoſe and qualifie us for Heaven; wherein we ſhall enjoy the freeſt Intercourſe with the holy Angels, and the Souls of juſt men made perfect: And upon theſe Terms, we need not doubt to be receiv'd into their holy and innocent Communion, where we ſhall be inconceivably happy and rejoyce with 'em for ever.

But, as this *Univerſal Love and Beneficence* will be every way ſo comfortable and advantagious, both to our ſelves and others: So on the contrary, a froward, rugged, and uncharitable Diſpoſition, and thoſe baſe Effects which ſpring and flow from it, (as Hatred and Revenge, Pride and Inſolence, Injuſtice and Oppreſſion, Whiſpering and Backbiting, Railing and Slandering, Faction and Rebellion, with all their other curſed Accomplices) are not only inconſiſtent with that pacific and charitable Temper of Chriſtianity; but they are the very Bane of, and Scandal to all civil,

civil and sacred Societies, as well as a continual Disturbance to those that commit them. And whosoever shall leave this world, whilst he's under the power and prevalence of these insolent, mischievous, and domineering Passions, is fitted only for the Society of Devils and damned Spirits; who having sinn'd with 'em by Compliance, must expect to be punisht for ever by Sympathy. And thus much of that *Universal Love and Benificence*, which all Christians are oblig'd to practice one towards another. We pass on

2*dly*. To the Particular Duties incumbent upon us, in all our Intercourse and Dealings with other Men. And they are such as concern, either (1) the Persons, or (2) the Possessions, or (3) the Private, and Public Peace and Happiness of all Christians. And I begin

1*st*. With that *Love*, Mercy, and Charity which respects the *Persons* of our Christian Brother-hood: Which for Method's sake must be consider'd under a double Reference. And (1) with respect to their *Souls*: And (2) to their *Bodies*. But

(1) Mens *Souls* being of infinitely more value than their *Bodies*, become the primary objects of our Care; and 'tis certainly the highest Instance of Christian Charity, to rescue a Soul from Death, and from the

Levit. 19. 17. Peril and Puniſhment of Hell Torments. Therefore, to this End we are oblig'd to diſcountenance Sin in all Perſons we converſe with; (ſince that's the Cauſe of all the Maladies we ſuffer) and we ſhould uſe our ſtedfaſt Endeavour to reclaim and reform the Sinner, by mild and ſerious Intreaties; and if theſe will not do, by ſevere (yet ſeaſonable) Reproofs; always aiming at the Conviction and Converſion, not the Diſgrace of the Offendor. And herein we exert our Zeal for God's Glory; our juſt hatred againſt Sin; and our hearty Concernment for the Salvation of our fellow Chriſtians. Indeed, all our *Diſcourſes* ſhould be ſeaſon'd with ſomething of *Religion*; that they may miniſter Grace unto the Hearers. St. *Bernard* complain'd in his Time, (and I am affraid 'tis too applicable to ours:)

Bern. *Nihil de Scripturis, nihil de ſalute Animarum agitur; ſed Nugæ, & Riſus, & verba proferuntur in ventum. Chriſtians now a days* (the more's the pity) *diſcourſe little or nothing of Religion, that they may edifie one another: But of Toys and Trifles; and ſo their Communication becomes either ſinful, or frothy and impertinent*; whereas *holy Conferences* (well tim'd) would conduce much to the Credit and Intereſt of *Religion*. And doubtleſs it would be of ſingular Advantage

tage, to communicate our *Experiences* to one another, concerning the Power, Mercies and Goodness of God to us, in all the Straits and Exigencies which we've met with in this Life; prescribing also such Rules and Methods herein for their Support and Comfort, as we have found most useful and beneficial to our *Selves*. *As every Man hath received the Gift, so let him minister to another, as it becomes a Steward of the manifold Grace of God.* 1 Pet. 4. 10

Again, that we may be happy Instruments in the promoting of God's Glory and our own Good, by the practice of fervent Charity to the *Souls* of others; we must be careful to instruct the ignorant, satisfie the doubtful, strengthen the weak, encourage and confirm the strong, perswade sinners to Repentance, comfort the comfortless, and reprove the scandalous Offendor: Studying hereby to make all men as happy as our selves; by convincing them of the necessity of making their Peace with God through Christ; and assuring them, that there's no Repentance to be expected beyond the Grave; (for the Concernments of the other World are fixt & immoveable, as the Tree falls so it lies, and as Death leaves us so will Judgement find us) that without a true Faith in God the Father, Son, and Holy Ghost, with a sincere Endea-

ut malus sermo induxit Peccatum, sic malum silentium reliquit in Peccato. Aug.

vour to be and to do good, and a hearty Repentance for all our ſins paſt, there can be no certain Hope of the comfortable Preſence of God's Grace here; nor any well grounded Expectancy of his Glory hereafter; *but a fearful looking for of Judgement, and endleſs Perdition.*

Heb. 10. 27.

Now, if we deſire to inforce theſe Methods, and render 'em ſucceſsful to others; our Selves muſt be uniform (ſo far as it may conſiſt with the infirmities and indiſcretions of humane Nature) in the devout and ſerious practice of all the Duties of Religion: We ſhould ſtudy and ſtrive to be pure and innocent in our whole Converſations, and be extremely careful that we *partake not of other mens ſins*; either by conniving at, conſenting to, complying with, or vindicating of them in their vitious and ungodly Courſes: For unleſs we practice thoſe Things our ſelves, which we preſs on others; our moſt witty ſayings, cloſeſt Reaſonings, and all other Means which we can poſſibly uſe for the Converſion and Salvation of their *Souls*, will have little or no Influence upon, nor Authority to prevail with them.

Vox & præterea nihil.

And when we have thus conſcientiouſly diſcharg'd our Duty, and yet our moſt pious and charitable Endeavours prove inſucceſsful; then we ſhould mourn for their

their ſins in ſecret; pray earneſtly and importunately for their Converſion; and (by a juſt complaint to their lawful *Superiors*) we ſhould ſee to the execution of Juſtice, that they may ſuffer due and deſerved Puniſhment for their Offences in this Life; that their *Souls* and *Bodies* may be ſaved *in the day of our Lord Jeſus.*

Since then the faithful Diſcharge of this *Duty* is a Buſineſs of ſuch Advantage, Neceſſity, and Importance both to our own, and the *Souls* of other Men; and ſince the Glory of God, and the Intereſt of Religion, are ſo highly concern'd in it: Then, what account ſhall wicked Men be able to give for the total Neglect, if not abſolute contempt of this *Duty*? And what extreme Puniſhments ſhall thoſe ungodly Miſcreants endure, who by their vile and abominable Examples, are ſo far from ſaving a *Soul* from Death, that they lead them headlong to Hell; and become the Devil's Factors to plunge 'em into temporal Miſery and eternal Condemnation. Theſe are certainly of the number of thoſe unprofitable Servants who ſhall be bound hand and foot, and ſuffer the ignominy and torture of thoſe Pains, which are eaſeleſs endleſs and remedileſs. But as we are oblig'd to be extremely ſolicitous for the welfare of Mens *Souls*. So

(2) Their

And to their Bodies. (2) Their *Bodies* are as ſutable Objects of our *Charity* and tendereſt Compaſſions: And we are oblig'd by the Laws of our *holy Profeſſion*, to miniſter all things needful for the relief of their Wants, who are not able to provide for Themſelves. For the *Poor* are the Treaſuries and Ornaments of the Church, and by being charitable to 'em, they become as it were Bills of Exchange, by which we make a wiſe and frugal Purchaſe in Heaven, and tranſmit our Eſtates into the other World. And it can be no matter of ſcruple to us, whether we give Money, or Money worth to thoſe that *want*; ſince all Chriſtians are left to their own Prudence and Diſcretion, to diſpenſe their *Charity* and *Beneficence*, as may ſeem to 'em moſt meet and convenient.

Now, the particular Inſtances, wherein we muſt expreſs our *Charity* to the *Bodies* of our fellow Chriſtians, are ſuch as theſe. Namely, the poor Widows, and Orphans, the Blind, Lame, Aged, Impotent, Sick and Diſeas'd ſhould never go from our Doors empty, if we have wherewith to ſupply their Wants: We muſt give them ſomething for Food, and ſomething for Raiment; and protect and defend (if we be able) their Perſons & Poſſeſſions, from the Oppreſſion and Injury of Mercileſs and unrigh-

righteous Men. More particularly yet, our Religion obligeth us to recruite the Spoiled, to redeem Captives and those that are in Bonds; to entertain Strangers, relieve the Sick, and those that are in Prison; and to be careful to bury the dead Bodies of our Brethren in honour and safety. And thus we are bound (in all those Instances which I have mention'd) to be charitable to all Persons; but especially to those who are unblameable in their Lives, and (according to their Abilities) painful in their Callings, modest in their Behaviour, and to such (most particularly) who being really indigent, are yet asham'd to beg.

To enforce this Duty: God has plac'd the Safeguard of our Lives in the mutual Assistances of one another: And then we rejoice most sutably for God's Mercies receiv'd, when by our bounty others have cause to rejoice with us. If we be not able to give much yet we must give what we can, and where there's a willing Mind and Disposition to do Good, God has promised to accept it & reward the Widow's Mite, and a Cup of cold Water with the Comforts and Blessings, both of this and a future life. And tho' we cannot relieve the Distresses of our poor brethren by our Purses, yet we may assist them with our Persons and in our Prayers, which (in many Instances) may

Si nihil habes da Lachrymulam magnum enim est solatium afflicto Misericordia. Naz. Or. 16

may be comfortable and advantageous to them. And to encourage us further herein,

Our Charity to Men is always rewarded with Mercy from God. And this will be a certain Expedient (if it be ſeaſonably made uſe of) to ſecure both our *Perſons*, and *Poſſeſſions* from injury and violence. (1) Our *Perſons* will be ſafe under the conduct of a wiſe and gracious Providence: The wicked indeed may rage againſt, and perſecute the charitable and merciful Man, but *God will hold him in the hollow of his hand*; preſerve him from violence under the ſhaddow of his Wings, and *he ſhall be ſafe under his feathers in the time of trouble.* God will hear his Prayers and grant his Deſires; and either give what he asks, or ſomething equivalent if not more advantagious. *Deal thy Bread then to the hungry, and bring the Poor that are caſt out to thy Houſe: when thou ſeeſt the naked cover him, and hide not thy ſelf from thine own Fleſh; then ſhall thy light break forth as the Morning,* (thy Soul ſhall be enrich'd with all ſpiritual and heavenly bleſſings) *and thine health ſhall ſpring forth ſpeedily: and thy righteouſneſs ſhall go before thee, the Glory of the Lord ſhall be thy Re-reward.* And as our *Benevolence* and *Beneficence* to others, is a certain Expedi-

Pſa. 51. 1. Acts 10. 4.

Iſa. 58. 7, 8, 9. &c.

pedient to preſerve our *Perſons* in peace and ſafety. So

(2) 'Tis of great uſe and importance (1) to improve, and (2) to ſecure our Eſtates and *Poſſeſſions*, to *us* and *ours*. For the

Firſt, The *liberal Soul ſhall be made fat, and he that watereth ſhall be watered himſelf. For he that hath pity on the Poor, lendeth to the Lord, and that which he hath given will he pay him again, and bleſs him in all that he putteth his hand unto. The ſame Meaſure that we mete to others, ſhall be meaſur'd to us again: To the merciful, God will ſhew himſelf merciful, and the righteous* (that is the charitable Man) *ſhall be had in everlaſting Remembrance.* Thus *if we caſt our Bread upon the Water*, (without hopes of Retribution from thoſe whom we relieve) *we ſhall find it after many days*: This *is to make to our ſelves friends of the Mammon of unrighteouſneſs, and to provide Bags which wax not old; a treaſure in heaven that fadeth not, where no Thief approacheth, neither Moth corrupteth.* And doubtleſs the more we communicate to others (out of a true Principle of Charity) the more will God communicate to us: For in St. *Auſtin's* opinion) they ſhall never want Abilities, nor Opportunities to give, who are thus piouſly and charitably diſpos'd

Pro. 11. 24. Pro. 19. 17. Deut. 15. 10. Mat. 7. 2. Pſ. 18. 25. Pſa. 112. 9. Eccl. 11. 1 Luk. 12. 33

Habet ſemper unde dat qui habet pectus plenum Charitatis.

poſ'd. And as our Charity and Bounty to the Poor, is of ſingular Uſe and Advantage for the Improvement of our Eſtates and *Poſſeſſions*, (as has been noted from the experience of many charitable Perſons, even in our Memories) So,

Secondly, This will prove the beſt Expedient to *increaſe* and *improve* what we have got, and to *preſerve* them too: (1) For the benefit of our *Selves*, and (2) of our *Poſterity*.

(1) Our diffuſive Charity will be of great Uſe and Expediency to preſerve and improve our *Poſſeſſions* for the Benefit and Comfort of our *Selves*. No Extortioner, no Tyrant, no Oppreſſor ſhall be able to ſeize them out of our Hands. The ſtrongeſt Locks and Bolts, Banks and Exchequers, and the ſureſt Mortgage in Lands may fail; Prov. 23. 5. (*for Riches do often take to themſelves wings and fly away*) but that Money, and thoſe Goods which we give to the *Poor*, are tranſmitted to, and laid up in thoſe Heavenly Treaſuries, *where neither Moth* Mat. 6. 20 *nor Ruſt doth corrupt, and where Thieves ſhall not break thorow and ſteal 'em*; God having promis'd that they ſhall be kept in ſafe Cuſtody for us 'till the great day of Account, *When the King ſhall ſay to them* Mat. 25. 34, 35, 36, 40. *on his right hand, come ye bleſſed of my Father, inherit the Kingdom prepared for you from*

from the foundation of the World: (And he aſſigns theſe Acts of Charity as the Motives and Reaſons inducing him, to advance 'em to this Honour and Happineſs) *For I was an hungred, and ye gave me Meat, I was thirſty and ye gave me Drink, I was a Stranger and ye took me in, naked and ye clothed me, I was ſick and ye viſited me, I was in Priſon and ye came unto me: For verily I ſay unto you, foraſmuch as ye have done it to one of the leaſt of theſe my brethren, ye have done it unto me.* He interprets all thoſe Acts of *Bounty* and *Charity* beſtow'd on his poor members as done to himſelf.

(2) By Acts of *Mercy* and *charity* we entail our *Eſtates* with a bleſſing upon our *Poſterity*; whereof they ſhall enjoy the Comfort and Benefit when we are dead. The Widows Child was bleſt with the Fruits of his Mother's Charity to the Prophet. The Son of *Jonathan* was plentifully rewarded for his Father's Beneficence to *David*. And 'twas the Obſervation of that Kingly Prophet (from a well grounded experience) *that he never ſaw the righteous* (that is the charitable Man) *forſaken, nor his Seed begging their Bread.* All which might be further confirm'd (if 'twere neceſſary) by innumerable Inſtances, both ancient and modern. And if Parents would

1 Kings 17 22.
2 Sam. 9. 3, &c.
Pſ. 37. 25.

be

be careful to put ſomething into God's hands for their Children, which they might do by relieving the Poor and Indigent; (for God acknowledges it as a Debt due from himſelf, which he will certainly pay and with advantage) whatever becomes of the reſt of their *Eſtates* that part will be ſafe.

Thus by being *merciful* to others, we ſhall obtain God's bleſſing for our *Selves* and our *Children*, both in *this* and a *future Life*. Therefore, for the ſake of our indigent Brethren, for God's ſake, for Chriſt's ſake, (and if not for theirs, yet) for our own, and the Happineſs of Ours, let us be tender and affectionate, charitable and compaſſionate to all Men, of every Nation and Country, Sect or Party whatſoever, (for the Command is indefinite) if they be in Miſery and Diſtreſs. And all our Aims and Intentions of doing good to others ſhould be ſincere, without any mixture of Pride, Paſſion, Intereſt, Hypocriſie, Oſtentation or Vain-glory. What we give to the *Poor*, muſt be without grudging, murmuring, or repining: And Deeds of this nature muſt be done cheerfully, freely and bountifully, from the Conſcience of our Duty to God, and with a charitable Intention to do Good.

Since

Since then this Duty of *Charity and Mercy* to the Poor is every way ſo beneficial to us, and ours; and can by no means be omitted without manifeſt Prejudice, both to our preſent and future Concernments, in this and another World: And ſeeing we neither want Objects to relieve, nor Opportunities of doing good; (for the Poor ſhall be alwayes with us) *let us* therefore endeavour *to make unto our ſelves Friends* (whilſt we may) *of this Mammon of Unrighteouſneſs*; that when we are ſtript naked of all theſe temporal Enjoyments, our merciful and gracious God may receive us into his everlaſting Habitations.

Now, if the Caſe ſtands thus with the *Charitable* and *Merciful* Chriſtian, (which indeed it does) as 'tis fully and clearly repreſented, (for God is pleas'd with Mercy, but inexorable to thoſe that ſhut up the Bowels of *compaſſion* againſt the Poor:) Then what ſhall become of thoſe mercileſs, cruel, and uncharitable Men, who have moſt wickedly ſpent their Eſtates in ſuperfluous and intemperate Eating, Drinking, Gaming, ſumptuous Buildings, coſtly Furniture of Houſes, gorgeous Apparel, troubleſome and vexatious Suits in Law, Horſes, Dogs, numerous Attendants, and in many other Inſtances of Luxury, and Debauchery; which are every where obvious, and

God

God knows too common in this ſinful Nation? By which irreligious and wicked Extravagancies, Charity to the Poor (as well as Hoſpitality) are dwindled into nothing; and if the importunate Beggar does now and then ſquieze a Penny out of their Pockets; (to be freed from his Clamours) yet they ſeldom give without ſome ſmart, or ſcurrulous Reflections upon his Perſon and Condition; whilſt they can ſpend whole Lordſhips on their Luxury. We have alas! (which is very ſad) too many deplorable Inſtances of Men of uncharitable Minds and unmerciful Diſpoſitions; that have ruin'd their Eſtates, Honours, Reputations, Bodies, Souls, and all by intemperate Living; who by a frugal and careful Management might have made themſelves and their Families (whom they have utterly undone) both happy here, and for ever.

But there are another ſort of griping *Mammoniſts*, (in the other extreme) who have rais'd their own Fortunes by Fraud and Oppreſſion, upon the Ruines of other Mens. But theſe Cormorants have little or no Enjoyment of what they have thus baſely got; and therefore it cannot be expected that they ſhould be charitable to others. Here and there one perhaps, will dedicate ſome part of his ill begotten Eſtate

to

to pious and charitable Uses, to atone for those crimson and crying Sins, which they have so wickedly and wilfully committed: But, as these specious Pretences to Piety and Virtue, are no other then gross Hypocrisie, and abominable in the sight of God; so they'l find that (without Repentance and Restitution) all these Projects will prove fruitless and stand 'em in no stead at the great Audit.

Non remittitur peccatum nisi restituatur ablatum Aug.

To conclude this Point. Let all unmerciful Men consider, that if they continue so, their Doom is already determin'd; *for they shall all go away into everlasting Torments*: And there's nothing but *Judgement without Mercy* to be expected *by those that will shew no Mercy*. All their Prayers, and Tears, *&c.* without *Charity* are to no purpose: *For whoso stoppeth his Ear to the crie of the Poor, he shall also crie himself and shall not be heard.* Thus much of that Instance of Duty which respects the *Persons* of our fellow Christians. We proceed

Matth. 25. 41. Jam. 2.

Pro. 21. 13.

2*dly*. To that other Branch of it, which concerns their *Possessions*, which is *Justice* and Honesty. Now, *Justice* is a comprehensive Term, and in its full latitude implies the Conformity of the whole Man to the whole Will of God: Or, 'tis more Particular, and restrain'd to the *Persons*;

(of which already) or the *Poſſeſſions* of our Neighbours. And *thoſe* are either their *Wives*, *Children, and Servants*; (as before) *or their Gold*, *Silver*, *Houſes*, *Lands*, and that which may be as dear to 'em, as all the reſt, *viz.* their *Credit and Reputations*. But I ſhall treat of this Virtue or Duty, now under Conſideration, with reſpect (1) to the Eſtates, and (2) the Reputations of our Chriſtian Brotherhood. And for the better underſtanding of this Point,

Juſtice reſpecting the Eſtates of Others, is either

1*ſt*. That *Juſtice* which has a peculiar Reference to the Eſtates of other men, is either (1) Commutative, or (2) Diſtributive *Juſtice*. Both which do neceſſarily imply a conſtant Will, Deſire, and Endeavour to give to every One, Superiors, Equals, Interiors, what by a juſt Right and Title becomes their dues; whether they be Friends or Enemies, virtuous or vitious; all Perſons whatſoever are comprehended in it, and have a right to it. We begin

1. *Commutative.*

(1) With *Commutative Juſtice*; which is wholly converſant in the ordinary Tranſaction of Buſineſs between Man and Man. This obligeth all Men mutually to conſult their own, & Neighbours Advantage in their Commerce and Converſation with them. That fundamental Law of Nature, which

which our bleſſed Lord has adapted into the Chriſtian Religion of dealing with others *bona fide*, as we deſire to be dealt with our ſelves, muſt be kept inviolable in our whole Intercourſe with one another. Every Mans Conſcience ſhould be a private *Chancery* and Court of Equity in his own Boſom. And unleſs we make this Golden Rule the Standard to regulate our Affairs by, all other acts of Piety, *&c.* are no better than painted Hypocriſie, and moſt abominable in the ſight of God and all good Men. Mic. 6.11.

Thoſe Gentlemen have been no great Friends to the Chriſtian Religion, who ſo eagerly diſpute againſt Morality, (as they pretend) for the advancement of free Grace. As if both ſides of this Contradiction could be true, that a Man might be godly and diſhoneſt at the ſame time; and be a pure Diſciple of the firſt, whilſt he's an open Enemy to, and tranſgreſſor of the Commandments of the ſecond Table; ſo that no man (in their ſenſe) can be Evangelically righteous, unleſs he be Morally unrighteous. But if they would examine the whole *Chriſtian Doctrine* impartially, they may be ſatisfied (if they pleaſe,) that an honeſt upright Carriage, ſpeaking Truth to our Neighbour, the keeping of a Man's Word; performing Oaths and Promiſes;

the acting ſincerely and conſcientiouſly in all our Dealings with other Men, is a conſiderable part of that *Religion*, which our bleſſed Saviour came to preach and propagate in the World.

But I would ſtudiouſly avoid all Controverſie, and ſhall only deſire *them*, and all Chriſtians to conſider; that this excellent *Religion* which we profeſs does oblige us to be candid and ingenuous, to meaſure all our Words by our Meaning, ſo, that we neither pretend what's falſe, nor conceal what's true; but make Truth and Equity, Juſtice and Honeſty the Common Baſis and Standard of all humane Tranſactions: For to lye, and ſwear, and diſſemble, for the promoting of Mens Intereſts in this World, are Stratagems which the Devil has always made uſe of, to allure and entrap all inconſiderate and worldly-minded Men. And indeed, 'tis highly incongruous, and moſt inconſiſtent with the Genius and Spirit of Chriſtianity, to diſſemble and deny the Truth; and every ſincere Chriſtian will abhor and abandon thoſe Methods, of maintaining his ſecular Intereſts by Lyes and Falſhood.

Again, this *Juſtice* does oblige us to perform all our Promiſes and Contracts, (which are neither unlawful, nor impoſſible to be kept) tho' to our greateſt prejudice; and unleſs

unleſs theſe be faithfully obſerv'd, as the Government we live under may be endanger'd: So no Man can be ſafe, either in his Perſon, or Poſſeſſions. Nor ſhould we wilfully tranſgreſs any of thoſe Laws of *Juſtice* and Sincerity; nor make uſe of any Man's Neceſſity, Ignorance Paſſion, *&c.* to enrich our Selves, or advance our Eſtates in this World. Thus I have given you a ſhort *Specimen* of this *poſitive* part of *Commutative Juſtice*; wherein we ſhould be as tender of other Mens Intereſts, as our own.

But our Obligations herein will more evidently appear, if we conſider the *Negative* part of this *Duty*; which forbids all Entrenchment on other men's Rights, in taking away their Cattle, Money, Houſes, Lands, *&c.* either by Fraud, or Violence. And this *Injuſtice* is either (1) of the *Heart*, which is extended to all thoſe ſeveral Objects mention'd before, which we ſhould not Covet nor deſire; and a Sin expreſly contradictory to, and forbidden in the *tenth Commandment*. (2) There's the *Injuſtice* of the *Mouth*: As in uſing deceitful Words and falſe Pretences to cheat and over-reach one another in buying and ſelling, or in perſwading an Heir by falſe and flattering Speeches to quit his Intereſt in all, or any part of his Eſtate; or when a Widow

dow is wrought on by Fraud or Force, to tranſfer the Title of that Inheritance, which of right belong'd to the Children of the firſt, to thoſe of her ſecond Husband. Or laſtly, when Schiſmatical and Seditious Perſons, by their ſmooth and deceitful Language, do not only allure and perſwade others to ſubſtract their Obedience from their *lawful Superiors*; but do decoy them by degrees to joyn with 'em, in all their vile and unwarrantable Practices of Faction and Rebellion. (3) There's the *Injuſtice* of the *Hand*, which conſiſts in taking away the Eſtates of other Men, (or any part of them) by Fraud or Injuſtice; or in detaining the juſt Wages of Labourers or Servants; or in not reſtoring the Pledge upon the payment of the Money for which that was the Lender's Security; or in defrauding the Prince of his Honour and Tribute; or in corrupting the *Juſtice* of the Nation for Bribes; or laſtly, when a man appropriates thoſe things to himſelf, which have been dedicated (by his pious Anceſtors) to the ſervice of God, and the maintainance of his Miniſters: As in the detention of Tyths, and Offerings; or in the ſelling of Eccleſiaſtical Livings, *&c.*

All which ſeveral kinds of *Injuſtice* are expreſly contradictory to, and forbidden by the Law of Nature, the Law of Nations,

tions and the poſitive Laws of God, both in the Old and New Teſtaments. And whoſoever offends in all, or any of *theſe Inſtances*, without Repentance, and Reſtitution (in moſt Caſes,) and a thorow Reformation of Life, ſeldom eſcape Puniſhment even in this World; and do with their ill gotten Eſtates entail a Curſe on their miſerable Poſterity, (of which we have ſeen many lamentable Inſtances in our Days:) But if they ſhould hold whilſt they live, what they have baſely got by their Deceit and Rapine; God's Juſtice and Vengeance will certainly meet with them in the other World. *Know ye not* (ſaith the Apoſtle) *that the unrighteous ſhall not inherit the Kingdom of God? Be not deceived; neither Fornicators, nor Adulterers*, (who violate the Chaſtity of their Neighbours Wives and Daughters, the greateſt injuſtice that can be committed,) *nor Thieves, nor Covetous, nor Extortioners, ſhall inherit the Kingdom of Heaven: For the wrath of God is reveal'd from Heaven againſt all unrighteouſneſs of men*: Thus all thoſe ſeveral kinds of *Injuſtice* (which I have given you an account of) are cenſur'd and condemn'd by the juſt Laws of God, and the infallible Decree of Heaven, from whence there can be no appeal. We paſs on from this Head of *Commutative*.

De male quæſitis vix gaudet tertius hæres.

1 Cor. 6. 9.

Rom. 1. 18.

(2) To

(2) To *Diſtributive Juſtice.* This is peculiar to the Supreme and Subordinate Magiſtrates in every Nation; who are God's Vicegerents and Repreſentatives on Earth, and inveſted with Power and Authority from above to protect and reward the Innocent; and to inflict Puniſhments on Offendors, in proportion to the Crimes committed againſt the Laws of God, and the King. But tho' the great Majeſty of Heaven and Earth, has devolv'd his Authority upon them, yet they are not exempted from Rule; being oblig'd by the Laws of God, and their Country, (in their reſpective Capacities) to be impartial in the Adminiſtration of *Juſtice*: Therefore, they ſhould be always ready to hear the Complaints of thoſe that are oppreſt and injur'd; and be ſevere and terrible in inflicting due and deſerved Puniſhments upon all wilful and open Tranſgreſſors. And 'tis requir'd of 'em that they be impartial and unbiaſt, in their Determinations of Matters of Law, or Fact, which may concern either the Poor or Rich. *Juſtice* knows no Friends, no Relatives, no Bribes; and is equally at Leiſure to hear the Complaints of all Perſons, of all Ranks and Qualities whatſoever.

It muſt needs then be heinous Impiety in any man, who is intruſted with the Manage-

nagement of the Affairs of *Government*, either in Church or State, to take Bribes; or out of any by-ends or private respect, to wrest and corrupt the public *Justice* of the Nation; or to proceed in Judgement contrary to the Merits of the Cause: For tho' ill Magistrates may, and (many times) do escape Punishment in this World; yet there's a God above who is higher and greater than they (*and with whom there's no respect of Persons*) that will take a strict and severe account of their Administrations; and reward, or punish 'em accordingly. This exact and impartial Admininistration of *Justice*, would be a great means to reduce Christianity to its ancient Dignity and Perfection: and doubtless those should be most careful and conscientious in doing *Justice* themselves, who are intrusted with Commissions from God and the King, to *distribute* it to others. But 'tis not my Province to prescribe Rules to my *Superiors*. I have done with that Branch of *Justice* which concerns the *Possessions* of our fellow Christians. My Method leads me

1 Pet. 1. 17

Rom. 2. 6.

2*dly*. To consider that which relates to their *Credit and Reputation*. And 'tis unquestionable, that all Men have a natural Right and Title to a good *Reputation* in this World, unless they shall forfeit it by some gross Miscarriages: Whosoever there-

Justice respecting the Credit and Reputation of others.

therefore ſhall go about to attaint an innocent Man's *Credit* by falſe Witneſs, public Slanders, private Whiſperings, or any other clandeſtine and diſingenuous Means and Methods; is not only guilty of the Sin, but ſhall incur the Penalties of downright Knavery and Injuſtice.

Therefore, in common Charity and *Juſtice* we are oblig'd to be as tender of every Man's *Reputation* as our own. And doubtleſs upon this Account, our bleſſed Saviour has forbidden all ſorts of Lying, Backbiting, Slandering, Railing, Detraction, Cenſoriouſneſs, virulent and uncharitable Invectives, and all other falſe and politic Devices; whereby the *Repute* and *Credit* of our *Neighbour* may be impair'd and injur'd. Beſides, theſe uncharitable Practices, are the ſpawn and iſſue of the Devil, who is the Father of them; and therefore, whoſoever doth maliciouſly lye and diſſemble for his own Advantage, or to the prejudice of others, *he is of the Devil his Father, whom God has threatned to deſtroy.*

John. 8.44.

Again, theſe Methods of *evil Speaking* have a double Tendency to do Miſchief: Either public, as *Slander*; or private, as *Detraction.* Pieviſh and paſſionate Men do make uſe of the open way to hurt; but thoſe who are more politic and reſerv'd,

(and

(and yet envious) are more close and subtile in managing their Designs of Mischief and Wickedness; an tho' the Credit and *Reputation* of good Men be usually wounded both ways; yet private Whisperers are the most dangerous Enemies; because the injur'd Person does seldom or never meet with an Opportunity to vindicate himself.

Now, for the Prevention, and *Cure* of this uncharitable and unchristian Humour, (which God knows is every where too common, especially amongst those of the precise Party who esteem themselves considerable Proficients in Christianity) give me leave to make these few *Remarques*. And

(1) The holy Scripture has denounced a severe *Woe* against the *Haters* and *Revilers* of their Brethren; esteeming 'em no better than *Children of Wrath*, *and Vessels fitted for Destruction*. In which they nearly resemble our great Adversary the *Devil*, who is a cruel Enemy to, and mercileſs Accuser of God's dearest Saints and Servants. 1 Cor. 6. 10. 1 Joh. 2. 9. Prov. 6. 16, 18, 19. Ps. 101. 5.

(2) Uncharitable *Invectives* are certain Evidences and Indications of a corrupt and unsanctified Heart: and are said by the Ancients to be *caninos dentes Diaboli*, the devouring Teeth of the old Serpent. Upon which Saint *Bernard* expressly, *Detrahere aut*

Bern. Lib. 2. de Conſid. ad Eugen.

aut detrahentem audire, utrum horum damnabilius ſit, non facile dixerim, ſo vile and miſchievous are theſe uncharitable Practices; that thoſe who can hear their Neighbours reproacht with pleaſure and ſatisfaction, are as much to blame, and muſt expect to ſhare with the *Detractors* themſelves in their due and deſerved Puniſhments.

(3) The *Slanderer* and *Detractor* add ſin to ſin, and iniquity to iniquity; For he always deſpiſeth and hates thoſe whom he ſo unwarrantably *rails* againſt. We ſhall conclude this Point with that remarkable *Diſtich* of St. *Aug.* which he writ over his *Table*; and I wiſh it were written in legible Characters in the Practices of all *Chriſtians:*

Quiſquis amat dictis abſentem rodere Famam,
Hanc Menſam vetitam noverit eſſe ſibi.

For, 'tis very unmanly and diſingenuous as well as unchriſtian, in any one to abuſe his Neighbour, eſpecially in his Abſence. And I am confident it would conduce much to the Intereſt of *Religion*, and the Peace of our *Civil Government*, if ſuch *Canibals* were interdicted all humane Societie: and indeed, they are more fit to be herded up with Beaſts, then have the Privi-

ledge

ledge to converse with Men. Thus much of those *Duties* which relate to the *Persons* and *Possessions* of our Christian *Neighbourhood*. We pass forward

3dly. To the last Branch of our Duty to Others, which imports the public *Peace* and *Quiet* of the whole Community of Christians. 'Tis most observable, that before, and at our blessed Saviour's coming into the World, the *Jews* and *Gentiles* were so much at odds, that they denied the common Offices of Civility to one another; they would have no Intercourse nor Dealings together; but did prosecute each other by such barbarous Methods of Cruelty and Injustice, that their Inhumanities were scarce ever equal'd, but could not be outdone by the most savage *Heathens*. But when our everlasting *Prince of Peace* came into these lower Regions to make up the Breach between God and Man; he brake down the *Partition Wall*; proclaim'd an universal *Peace* by his Doctrine, and confirm'd it by the Example of his own Life, and the peaceable and quiet Deportment and Demeanour of his Followers. Hereby fulfilling that Prophesie, of *breaking Swords into Plough-shares*, &c. And the whole Contexture and Design of our *Christian Religion* (as is most evident from all the Particulars of it) can be

Concerning the practice of Peace and unity amongst Christians.

no

no other then to reconcile God and Man, Jew and Gentile, and to reduce the whole World into one Community.

Now to enforce the Practice of theſe *Duties* not only of public but private *Peace*; 'twill be of ſingular uſe and importance, to conſider the Force and Energy of theſe following Arguments. For (1) *We are Members of that myſtical Body, whereof Chriſt Jeſus is the Head*: Who commands us *to be at peace with all men*; *to practice Peace among our ſelves*; and to uſe out utmoſt *endeavours to preſerve the Unity of the Spirit in the Bond of Peace*; which if we be careful to do, *the God of Love and Peace will be with us*.

Eph. 3. 15. Heb. 12. 14 1 Theſ. 5. 13. Eph. 4. 3. 2 Cor. 13. 11.

(2) We are all Deſcendents from the ſame common Parents, *Adam* and *Eve*; and therefore it would be moſt unnatural to hate, rail againſt, and quarrel with our own Fleſh. We have all the ſame God to our Father; and ſince we are Brethren, how ſhould we love, and be at *Peace* one with another. Eſpecially, ſince nothing can be more pleaſant in this World, *then for Brethren to live together in Unity*.

Eph. 4. 6. Pſ. 133. 1.

(3) We have all one bleſſed Lord our *Redeemer*, who purchas'd us all at one and the ſame Price; that we might be at *Peace* with God, and amongſt our Selves. He has given us all one *Goſpel*, and one *Faith*,

Faith, which is perfected in us by one and the same *Spirit*: Since then we are united in our Minds in believing the same Doctrine, it would be highly incongruous to be divided in our Affections; this would be to pull down with one hand, what we are endeavouring to set up with the other.

(4) We are all Temples of the same *holy Spirit* the Sanctifier; by whose powerful Operation and Influence (if we stifle not his Gifts and Graces by our Sins) he will unite us to Christ our Head, and in the mutual Bonds of *Love, Peace, and Unity* to one another.

(5) We have all *one Calling* to Piety and Holiness of Life; and we have the same *Hope* of our Calling in Christ Jesus: we all aspire to, and hope for the same Happiness, and upon the same Conditions; why should we therefore differ on Earth, since we do all expect to be united in the same Society in Heaven? where there shall be an absolute End of all Feuds and Contentions.

(6) We are all of us united in *one Body by Baptism*, and herein admitted to all the Priviledges thereof, as Members of the same Christian Brotherhood: If we separate therefore from the *Body*, we unchurch our selves; make void the Terms, and

and cancel the Bonds of our *Peace* and Reconciliation.

(7) and Laſtly, we do all partake of the ſame Elements in the *Sacrament of Chriſt's Holy Supper*: We myſtically eat the ſame Body, and drink the ſame Bloud of Chriſt: And certainly this Pledge and Aſſurance of his eternal Love to us, ſhould be the moſt powerful Motive to perſwade us to love one another.

By theſe and many other Arguments, Examples, Precepts, and Counſels, we are not only oblig'd to preſerve and maintain *Peace* in our Chriſtian Community; but to avoid (as we would do the moſt Peſtilential Diſeaſe) all Factious, Schiſmatical, and turbulent Behaviour in all Societies both Sacred and Civil, whereof we are Members. The Miſchiefs of Factions and Seditions are innumerable; nor can we preſerve *Peace* and Unity, but by mutual Forbearance, and Condeſcention; and indeed, 'tis impoſſible that there ſhould be any ſuch thing as Unanimity, amongſt fiery, fierce, and contentious Spirits.

Now, for the better Eſtabliſhment of this Peace, which I've recommended to you by ſuch cogent and convincing Arguments; which our greateſt Adverſaries by all their Malice, and Sophiſtry ſhall never be able to elude. It concerns all Perſons,

sons, in every Capacity, both public and private, to use their utmost endeavours to promote and maintain it. And therefore

(1) Those that move in the highest Sphere of *Government*, have cause to consider how much they are oblig'd to study the *Peace* and Quiet of the whole *Community*. And this cannot be accomplisht by any other Means, then by the Punishment of those Offences which are inconsistent with the public *Weal* and Tranquility of the Government; and by the Encouragement of those Persons, who are tractable and submissive. That both *Superiors* and *Inferiors* may lead *peaceable Lives, in all Godliness and Honesty.* *Superiors.* 1 Tim. 2. 2

(2) Those that move in a lower *Orb*, and live (as we of this Nation do) under the happy Influences of a peaceable *Government*, both in Church and State, should use their utmost Endeavours to propagate, and preserve it. And to this End, all the Subjects of this Kingdom are oblig'd to behave themselves towards their lawful *Governors*, with all Modesty & Respect, Deference and Submission, both to their Persons and Offices; paying them that Tribute which is due to them; and submitting their Persons and Fortunes to be dispos'd of by their just and reasonable Commands. *Inferiors.*

The Contraries to theſe are uſually attended either with Confuſion or Tyranny; and which of them ſoever prevails, the Conſequences muſt be miſchievous.

The whole Community of Chriſtians are concern'd in it.

Thus, all Perſons of all Ranks and Conditions (who are Chriſtians indeed) will ſtudy to be unanimous and compliant one with another, for Peace and Righteouſneſs ſake; they'l be careful to do their own Buſineſs, ſtudy the mutual Satisfaction and Delight of all they converſe with; and endeavour to practice all thoſe Virtues which are moſt conducive to the *Peace* and Intereſt of Mankind: for, we muſt acknowledge, that we are all concern'd in the Bleſſings and Comforts of public *Peace*, and in the Miſeries of War and Diſcord: And therefore if we crumble and divide our ſelves into Sects and Parties, we ſhall be leſs able to repel the force of our Adverſaries, defend our own Intereſts, or aſſiſt one another: Nor can it be expected, (if our Humours, and Intereſts claſh) that we ſhould enjoy *Peace*, and the comfortable Fruits of it under the ſame Government.

But then, ſince we muſt of Neceſſity converſe with, and live amongſt thoſe that are Enemies unto *Peace*: our bleſſed Saviour exhorts us to endeavour to quel and overcome the unruly ſpirits of Men; by bear-

bearing Reproaches, suffering Injuries, practicing Meekness, Patience and Condescension, curbing and restraining our extravagant and unruly Passions, which (being indulg'd) will undoubtedly prove the Springs and Incentives of Confusion and Disorder. And indeed, if Christians did but really believe what they outwardly profess, they would not incur the Hazard of Hell fire (which they certainly do) to gratifie a domineering Passion, or please a petulent Humour for a few Moments; but would rather *practice those things which make for Peace*, (tho contrary to the Bent and Tendency of corrupt Nature) that they might inherit the Comforts and Rewards of it. And as we lie under these pressing Obligations to promote and maintain *Peace*, in all those Instances I've mention'd. So

The opposite Vices forbidden.

On the Contrary, Our eternal Law-giver does every where in Scripture expressly forbid all manner of Discord, Unpeaceableness, Emulation, Provoking of one another, Pragmaticalness, medling in other mens Matters, Tale-bearing, Censoriousness, Back-biting, Revenge, Bitterness, Wrath, Anger, Clamour, Detraction, Suits in Law for Trifles; *&c.* and he brands these and all the spurious Brood of them, as the Bane and Plague of all Hu-

mane Societies; and he commands us further to hate and avoid all thoſe turbulent and uncharitable Practices, as being moſt agreeable to the Tempers and Diſpoſitions of thoſe factious Fiends, who were excluded Heaven for their Mutinies and Diſorders, and ſhall live eternally in Broyls and Variance with one another.

Let all Chriſtians then, of all Ranks and Conditions, ſtudy and endeavour to promote and propagate public and private *Peace* in Church and State, in their Neighbourhood, in their Families, and in their whole Intercourſe and Converſation with one another. By which Means, they ſhall not only pleaſe God and Man, and diſcharge a good Conſcience by endeavouring (what in them lies) to preſerve *Peace* and Unity with both; but this divine and excellent Frame of *Spirit*, will diſpoſe and qualifie 'em for the Society of the holy Angels and *Saints* glorified; who do all unanimouſly concur in the ſame common Intereſts and Affections, of praiſing and adoring the God of Purity and *Peace*, in a perfect and harmonious Uniformity; and are as ſincerely one, as if they were animated with the ſame Soul and Spirit.

Thus it will evidently appear from the Premiſſes; that *chriſt* our great *Prophet* has not only rectified the Miſtakes, and repair'd

pair'd the Defects of all former *Dispensations*; but has (in great mercy to our Souls) made a perfect Discovery of the eternal Will of God, in what concerns his own Glory, and our Good. He has told us plainly what he has done already, what he will do for us, and what returns of Gratitude he expects from us in this Life, that we may be for ever happy in a better. And to enforce these saving Methods of *Grace* and *Mercy*, he vouchsafes unto us the Assistances of his holy *Spirit*, to restrain us from Sin; to encourage us in, and enable us to perform the *Duties of Religion*. He has been pleas'd likewise to institute an *Order of Men*, and invested them with Power and Authority to minister in *holy Things*, and to be Ambassadors in his steade; and has furnisht them with Abilities to instruct and govern his People, and to guide them in the *Ways of Salvation*. And to obtain an honourable Respect and Deference to their *Persons* and *Offices*: (that they might discharge their Duties, and manage the Business of their Callings with Comfort to themselves, and Success to others) He tells the World; that he will interpret the Respect given 'em, and the Injuries done to them as if they were done to himself, and to encourage them in the pious Administration of the *Offices* of their

holy Function; he has promis'd to aſſiſt 'em with his *Grace* and *Spirit* here, and to recompence their holy *Performances* with a *Crown* of *eternal Glory* hereafter.

Hence we may underſtand by the Premiſſes, what a Miſerable Eſtate and Condition we were in, and ſhould have continued ſo had he not appointed this new and living *Way* for our eſcape and reſcue. Therefore, we are indiſpenſibly oblig'd (not only in *Duty* but *Intereſt*,) to believe and practice that Heavenly *Doctrine*, which has ſo many admirable *Sanctions*, and powerful *Motives* to recommend and enforce it. And indeed, unleſs our Lives be the real Tranſcript of *Chriſt*'s holy *Example* and *Inſtitutions*, and ſincerely correſpondent to what we profeſs, the *Title* of *Chriſtianity* will prove an empty ſound: nor can we expect to be dignified by that, whilſt we diſhonour him that gives it.

2 Tim. 2. 19. *Let every Man therefore, that names the Name of Chriſt.*, and expects Salvation by his Merits, *depart from Iniquity*; otherwiſe he undermines what he ſhould endeavour to propagate and uphold: And it would be a difficult Task to perſwade others to believe that *Doctrine*, which our own Lives and Practices are a flat Contradiction to; For our *Religion* does not conſiſt in the ſpecious Pretences, or the formal

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Appearances of being holy and devout; *'tis not every one that ſaith, Lord, Lord,* Matth. 7. 21 *ſhall enter into God's Kingdom; but he that doth the Will of our Father which is in Heaven.* The moſt profound Knowledge of all the *Principles* and *Duties* of *Chriſtianity*, abſtracted from the real Belief and Practice of 'em, will prove a *Scourge* to, and highly aggravate the Condemnation of the diſſolute Chriſtian: *For he that knoweth his* Luk. 12. 47 *Maſter's Will, and doth it not, ſhall be beaten with many Stripes.* Our whole *Lives* then, ſhould be a Conſtellation of all thoſe *Goſpel Graces*, which are recommended under this Head of Diſcourſe. And tho' there may be ſome mixture of Weakneſs, and Imperfection, and perhaps of Sin, in all the Actions and Duties which we do; yet if they be not impenitently liv'd and died in, and if we uſe our utmoſt Endeavours to overcome and ſubdue 'em; the imputative Righteouſneſs of Chriſt our *High-Prieſt* will effectually interpoſe, and accompliſh our *Peace* and *Pardon* for all our Sins, if we faithfully apply it.

CHAP.

CHAP. VII.

Of Christ's Priestly Office.

THat *Christ Jesus the righteous* might be suitably qualified for the great Work and Business of our Redemption, 'twas absolutely necessary (as we've seen) that he should be a *Prophet*; to dispense and accomplish that Part of his *Mediatourship*. We shall proceed now (according to our propounded Method) to give you an account of the Importance of his *Priestly Office*: Which does eminently consist, in the offering up himself a real and perfect *Sacrifice*, for the sins of the whole World; and in his meritorious *Intercession* at God's right hand: that the infinite Merits of that *Sacrifice* may be accepted and applied, for the Comfort and Benefit of all sincere Christians that believe in, and obey him.

Now, by the *Merits* of this great *Propitiation*, he has fully satisfied God's infinite Justice for Mans Delinquency and Disobedience; obtain'd our Pardon and Peace with God, deliver'd us from the Guilt, Pol-

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lution, and Punishment of all our sins; and we are certain (that upon some tolerable and easie Conditions) he will vouchsafe unto us the powerful Assistances of his Grace and Spirit, and enable us to comply with 'em, to our comfort here, and Salvation hereafter. I shall endeavour to be very express in the handling of this Point, that I may inform and affect my Reader with the saving *Truths*, and important *Duties* contain'd in it. In order whereunto, I shall observe this Method. And

1*st*. We shall consider the several *Titles* ascribd to our blessed Saviour in holy Scripture, which are synonimous and correspondent to his *Priest-hood*: wherein he is said to be *the great High-Priest, the merciful and faithful High-Priest, the High-Priest of good things to come, the High-Priest over the House of God, our Advocate with the Father, the Price of our Redemption, the Lamb slain from the beginning of the World, Christ our Passover, and the Propitiation for our Sins.* All which Passages and Compellations do necessarily imply, that Christ our *High-Priest* assum'd our Nature, that he might perform absolute unsinning Obedience to the whole Will of God; and thereby fulfill the Conditions of the first Covenant which we had wilfully violated in *Adam*,

Titles Synonimous to his Priestly Office.
Heb. 5.10.
Heb. 2.17.
Heb. 9.11.
1 John. 2.2.
1 Tim. 2.6.
Rev. 13.8.
1 Cor. 5.7.
Rom. 3.29
Eph. 2.14.

Adam: and yet being faultleſs, to undergo (and that voluntarily) a ſhameful and painful Death for us upon the Croſs, to make our *Atonement*. Who (having ſeal'd this new Covenant of our Redemption in his Blood) is *now aſcended into the Hea-*
Heb. 7.25. *vens, where he ſits at the right hand of God*, (as we noted before) *pleading his own Merits*; and *Interceding* powerfully *for our Reconciliation*. We paſs on

2*dly* From his *Titles*, to his *Office*. And this great Myſtery of our Saviour's *Prieſthood* will (I hope,) be fully ſtated and conſider'd, by treating plainly and diſtinctly of theſe two Particulars. (1) Of the *Satisfaction* which he made for us *on Earth*. (2) Of his powerful *Interceſſion* for us in *Heaven*. The former of theſe is purchas'd by his Merits: the latter is applied by his Mediation. He ſatisfied for our Sins upon the *Altar* of the Croſs; and ſo became a *Prieſt* and *Sacrifice* for us according to the Order of *Aaron*: he applies that *Satisfaction*, and *intercedes* for us at the right hand of God; *where he becomes a Prieſt for ever*, (by the Laws of an unchangeable *Prieſt-*
Heb. 5. 6. *hood*) *according to the Order of Melchiſedec*. Both theſe do plainly refer to, and directly point at our bleſſed *Jeſus, the true*
Heb. 7. 3. and 10. 1. *Prieſt of the New Covenant*; tho the Order of *Melchiſedec* is far more excellent and honou-

nourable than that of *Aaron*, both in respect of the Person, and *Office*. But to return. I begin

First, With the *Satisfaction* which he made for us *on Earth*. In the handling whereof, and for the better understanding of this necessary *Point of Faith*, we shall do these two Things. (1) We shall prove that God's *Justice* is fully *Satisfied* for Mans Sin and Disobedience; and we thereby restor'd to God's Grace and Favour. (2) We shall consider by what *Methods* this great Business was brought to pass. For the

Of Christ's Satisfaction on Earth.

(1) Christ breathed forth his Soul, and offer'd up his dearest Life in *Satisfaction* to God's *Justice*, for the Sins and Transgressions of lost Mankind. For all the Projects and Contrivances of Men and Angels were insufficient for this Purpose; and all those imaginary Sacrifices of Bulls and Goats, *&c.* under the Law, (tho of God's immediate Institution and Appointment) were of little Significancy: For (being only Types and Adumbrations of that *real Sacrifice of Christ*) they could not purge the Conscience from Sin; much less were they able to *satisfie* God's *Justice*, or make our *Atonement*: But the *Merits* of *Christ's Death* were every way commensurate to those Ends, as will most evidently appear, if we consider

God's Justice fully satisfied.

Heb. 10.

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1. The *Dignity of the* Perſon by whom the *Atonement* was wrought; being no other then God's moſt dearly beloved Son: Who (as we have fully prov'd) is God, co-eſſential, co-equal, and co-eternal with the Father.

2. This *Truth* will be fully made out, from the Conſideration of thoſe grievous Puniſhments and Indignities which he ſuffer'd for us from his Cradle to his Croſs: his whole Life being an entire Series of Miſeries and Perſecutions. Of which more particularly hereafter.

3. That God's *Juſtice* is fully *ſatisfied* by the *Propitiation of Chriſts Merits*, is moſt obvious from *his own Acknowledgement* and Approbation of 'em: who has declar'd himſelf well pleas'd, both with the Excellency of his *Perſon*, and the Sufficiency of his *Obedience* and *Sufferings*. Conſult at your leiſure theſe ſeveral Scripture Arguments, which are very appoſite to our Purpoſe. Viz. *Rom.* 6. 9. *Heb.* 9. 12, 25. *Heb.* 10. 10, 14. 1 *Pet.* 3. 10. And to inforce the Belief of this neceſſary *Point of Faith*. See *John* 1. 29. *Iſa. cap.* 53. 1 *Cor.* 15. 22. 1 *Tim.* 2. 6. and 1 *Tim.* 4. 10. 1 *John* 1. 7. and 1 *John* 2. 22. To which may be added the Energy of the *Union* of his *Active* and *Paſſive Obedience*. All which being put together, are a clear Demonſtration

stration of that full and undeniable *Satisfaction*, which *Jesus Christ* the righteous has made to God's *Justice* for the Pardon of our Sins, and for the Purchase of our Peace and Reconciliation.

This important Truth (being so firmly grounded) must obtain and challenge our Belief and practical Assent to it; notwithstanding the Cavils of some, and the unreasonable Objections of others which have been fram'd against it: for if Christ has not made a plenary *Satisfaction* for the sins of all Mankind, then 'twould follow, that the Priviledges of the *Gospel* are not extensive to all: and if this *Hypothesis* should be granted; then the Guilt of *Adam's* Sin is of a larger *Extent* then Christ's *Merits*; which is such a blasphemous Conceit as can never enter into the Thoughts of a sober Christian. Again, it would be Injustice to damn the Wicked for their Unbelief, if Christ have done and suffer'd nothing for them: which would also be dangerous to affirm. But to put the matter out of Dispute; 'tis evident from holy Scripture, that *Christ died* even *for those that perish*. Rom. 14. 15. Heb. 6. 4, 5, 6. 2 Pet. 2. 1. And St. *Peter* complains that there were *Hereticks* in his time, *who denied the Lord that bought them*. Therefore, whosoever shall appropriate these *Texts of Scripture* to believing Christians only, must be guilty of

of great Miſtakes, in perverting the genuine Senſe and Meaning of em, for the defence and mentainance of their own erroneous and heterodox Opinions. Thus much may ſuffice for the Confirmation of this *Point*; namely, that our bleſſed Lord and Saviour Jeſus Chriſt has fully *ſatisfied* God's *Juſtice*, for the Sins of all Men *indefinitely* without exception; and has put all Mankind in an undoubted *Capacity* of being *ſav'd*.

By what Means this great Propitiation is wrought.

(2) We ſhall enquire by what *Methods* and after what *Manner* this *Atonement* and *Propitiation* was wrought; that we may the more ſeaſonably apply it, for the Comfort and Benefit of our Souls. And this could not be accompliſh'd (as we have hinted before) by any other Means whatſoever, then the Merits of Chriſt's Death: By which 'tis fully made out, that God's *Juſtice* is wholly *ſatisfied*, and our Offences puniſh'd in the Humane Nature of Chriſt: Which is the Point now under Conſideration.

If we make a particular Enquiry into our bleſſed Saviour's *Sufferings* and *Sorrows*, in his *Life*, and at his *Death*, we ſhall be more fully ſatisfied touching the reality of his *Merits*; and of the *Certainty* as well as the *Manner* of our *Atonement*, by that dear and unvaluable *Price* which he paid for

for it. For, he endured all the imaginable Tortures which humane Nature could be subject to; not for his own Sins, (*for there was no guile found in him*) but ours; and did *bear* in his own Person *the Iniquities of us all. He was smitten for our Offences, and wounded for our Transgressions, the Chastisement of our Peace was upon him, and by his Stripes we are healed*: For having assum'd the same Nature that had sinn'd, he must suffer for the *Guilt* which we had contracted, and bear the heavy *Wrath of God* which pursued our *Sins*, after the same *manner* that our selves should have done. Nor can we be ignorant of that which he endur'd for us, by the Twinges and Agonies we sometimes feel in our own Consciences, when God is pleas'd to awake 'em. But to come nearer the *Point*: Isa. 53.

Our Saviour's whole Life was a black Scene of *Sorrows*; and Miseries, and Persecutions did await him in every Place where he came. The Nature of my Subject does oblige me here, to present my Reader with a particular *Narrative* of the pungent *Miseries* which our compassionate *High-priest* underwent for our *sakes* in his Life, and at his Death: Insomuch, that 'tis a received *Maxim*, *that Christ and his Cross were never parted*. For

A Narrative of our Saviour's Sufferings; in his Life, and at his Death.

His

His firſt Entertainment in the World was in a Stable amongſt the Cattel, and on a Cratch; which were very mean and ſlender Accommodations for the Son of God and Saviour of the World. On the eighth day after his Birth, he endured the Pain and Peril of *Circumciſion*; and immediatly after, his Parents were forc'd to take a long and tedious Journey in the midſt of Winter, to preſerve their Son's Life from the Aſſaſſinations of a cruel and butcherly *Herod*. After his return from *Egypt* to *Galilee*, he liv'd in a mean Obſcurity, to ſecure himſelf from the Rage of *Archelaus Herod's* Son, and an inheritor of his Father's Pride and Paſſions, as well as Patrimony. But, at his appearing more publickly in the World, the *Devil* his inveterate Enemy *carried him into the Wilderneſs, where he endur'd a forty Days Faſt*, (doubtleſs a moſt ſevere Pennance) and was tempted all the Time to blaſpheme God and become Satan's Proſelite. He had no ſooner atchiev'd a Victory over this infernal *Fiend*; but he ſet his Agents, the Scribes and Phariſees on work to blaſt his Reputation; and if that Project fail'd, to take away his Life. In a Word, Diſtreſs and Poverty, Hunger and Thirſt, Weakneſs and Wearineſs, Reproache and Slanders, Miſeries and Perſecutions did await him in every Place where he came.

Mat. 4.

But

But more particularly, *Judas* one of his own Diſciples and Family betray'd him, and deliver'd him into the hands of thoſe wicked Conſpirators; who (as if he had been ſome notorious Malefactor) bound him, and carried him away. Then were theſe Propheſies fulfilled concerning him; *I will ſmite the Shepherd, and the Sheep ſhall be ſcatter'd abroad*: for at that diſmal and dreadful Sight, his very *Diſciples* (notwithſtanding their manifold Obligations to the contrary) were ſo amazed, that they forſook him and fled from him; and in that *Juncture* too, when he had moſt Occaſion to make uſe of them. But alas! theſe were but the Beginnings of Sorrows. Pſ. 38. 12. Zech 13.7.

For, being thus apprehended, bound, and forſaken, his Enemies deliver'd him up to *Caiaphas the Eccleſiaſtical Judge*; before, and by whom he was ſtrictly examin'd concerning his Doctrine and Diſciples; and tho he anſwer'd diſcreetly and modeſtly; yet the *High-prieſt's* Servant (with Diſdain and Inſolence) ſtruck him violently on the Cheek; nor did he return the leaſt Reproof to that hard Uſage and Incivility. By this Time his Enemies were aſſembled, and make up a full *Court*; and the ſuborn'd and perjur'd *Witneſſes* were ready to act their Parts on this bloody *Theater*. Die he muſt, that was reſolv'd on ere he came to his *Trial*.

the Depoſitions being taken, the *High-prieſt* charg'd him with *Blaſphemy*, and told the *Court* that the Matter of Fact was ſo evidently prov'd againſt him, that they needed no more *Witneſſes*; for by the Law he deſerved Death: the whole *Aſſembly* (*nemine contradicente*) concurring with this mercileſs and unjuſt Judge, did pronounce him guilty of the Crimes laid to his Charge.

Whereupon, they committed him to the *Serjeants* and baſe *Soldiers*, there to be kept (*in arctâ cuſtodiâ*) as a condemn'd *Malefactor*. Theſe Villains (to paſs away the Night) did contemptuouſly and inhumanely ſpit in his Face, ridicul'd and mock'd him; and ſaid ſcornfully, and (as themſelves thought) in Diſgrace to him, *Propheſie who it is that ſmote thee.* Then they ſtruck him with the Palms of their Hands, buffetted and bruis'd his Face; which was ſo beſmear'd with Bloud and Spittle, *that there was neither Form, nor Beauty, nor Comelineſs in him.* But all theſe harſh Words and harder Blows, came far ſhort of thoſe Tortures which are yet behind.

Iſai. 53.

For the *Jews* having no Power to condemn and execute him judicially, (the *Roman Governor* alone, being at that time inveſted with the Power of Life and Death) when they had troubled and tortur'd him

as

as long as they pleas'd, then they sent him bound to *Pontius Pilate the Roman Deputy, and Governor of Judea*; before whom he was indited upon new *Articles*: Wherein they charg'd him

(1) With *Impiety*; as teaching false Doctrine against the Law, Traditions, and Liberties of the Jewish Nation; and that he was a *Prophaner of the Sabbath:* Which being all notorious Untruths, and such Allegations too as were not under his Cognizance; therefore *Pilate* took little Notice of them. But to enforce their Malice, and exasperate the Judge against this innocent Person,

(2) They charg'd him with *Treason against Cesar's Person*, and *Sedition* against the *civil Government:* Because said they, he refus'd to pay Tribute, and declar'd himself to be the *King of the Jews*. This indeed *Pilate* was very much startled at, being tender of the Honour and Interest of *Cesar*; and chiefly because 'twas the Stay and Security of his own: But to incense and inrage him still more against the Prisoner, they further complain'd, that this *Sedition* was begun in *Galilee*, a Place most notoriously infamous for Faction and Rebellion; where *Judas Galilæus*, *Theudas*, and several others had frequently disturb'd the Peace of the *civil Government*. Upon

which Suggestion, *Pilate* (being conscious of our *Saviour*'s Innocence, and unwilling to have any hand in his Bloud) sent him to *Herod*, who was then *Tetrarch of Galilee*, another *Province* in *Judea*. This was very acceptable to the *Jews*; for *Herod* being a fierce and bloudy Man, they suppos'd, that Innocency it self would be as little Security to him, as 'twas to his *Harbinger John the Baptist*. Being conven'd before *Herod*, (who had desir'd of a long Time to see him) he was question'd about many things, and answer'd all their Interrogatories (for he expected no Justice there) with a profound Silence. Then *Herod and the Soldiers set him at naught*; *clad him in a gorgeous Coat*; and when they had expos'd him to all the Obloquy and Contempt they could invent, he was remanded to *Pilate*.

This egregious *Polititian* is now put to all his Shifts: for he was fully convinc'd in his Conscience of our *Saviour's* Innocency, and the Injustice of their Proceedings against him. He was afraid of the *Jews* Displeasure, and yet desires to save the Life of the Prisoner: and therefore he must endeavour to find out an Expedient (if possible) to satisfie their Importunities, and indemnifie himself from the Guilt of innocent Bloud. Now, having fully consi-

der'd

der'd these things, and to extricate himself out of this Mass of Contradictions; he makes use of this politic, tho' severe *Project*: For he commanded him first to be stript naked, and then to be whipt (saith my Author) by six mercileſs and cruel *Ruffians*, who beat him with at leaſt three hundred Stripes, till there was ſcarce any Skin left on his Body; and having thus inhumanely ſcourg'd him, they platted a *phantaſtical Crown of Thorns*, and put it on his Head; 'twas a Crown to deride him, and made of *Thorns*, on purpoſe to torment him: For the Bloud guſht out where the Pricks went in, and now ſtream'd as faſt down his Face in the Palace, as it did down his back and ſhoulders at the Pillar. *Hierom.*

But yet for all this, neither the piteous Sight of this miſerably diſtreſſed Object, nor *Pilat's* Shifts, nor Arguments, nor Importunities could prevail with theſe deſperately wicked and malicious *Sons of Belial*; ſtill die he muſt, nor could any Engines of Cruelty ſatisfie their Revenge, till they ſaw him breath out his laſt. They would by no means remit the Puniſhment, nor commute for his Life. *Crucifie him, crucifie him*, was their conſtant Cry: He is guilty of *Blaſphemy againſt God, and Sedition againſt the King; and therefore he that goes about to ſave his Life is no Friend*

to Ceſar. And to enforce their Plea beyond all Contradiction, they would take the Guilt on themſelves if the Sentence were unjuſt; and they, and their Poſterity would anſwer it at the Peril of the Priſoner's Vengeance, if he ſhould really prove what he pretended to be; and *his Blood be upon them and their Children. Pilate* was no longer able to reſiſt the Dint of their Arguments; and hereupon reſolv'd that he would rather crucifie a thouſand *Chriſts*, than diſoblige one *Ceſar*.

Now we come to the *Cataſtrophe* of his diſmal and Bloudy *Crucifixion*. The eternal Son of God and Saviour of the World, *O horrendum nefas!* was (for our ſakes) ſentenc'd to die an accurſed, ſhameful, and painful *Death* upon the *Croſs*. And that cruel inhumane *Method*, which theſe vile Wretches proceeded in againſt that meek and innocent Perſon was this, *viz.* In his way to *Calvary* they took off his purple Garment, (put on him in Scorn before) and cloathed him with his own. Then they loaded him with a heavy *Tree*, and forc'd him to undergo the Burden till he could bear it no longer: and when they perceiv'd that he was ready to faint, and fall under it, they commanded one *Simon a Cyrenian* (a *Gentile*) to aſſiſt him in the bearing of it, till he came to *Golgotha*, the

place

Place appointed for his Execution: Which must needs be a stinking and dreadful Place; where the Skuls of dead Men, and the putrified and rotten Limbs of Malefactors were dismal to the Eye, and nauseous to the Smell. Here it was that the Cross (being *a tranverse Piece of Wood*) was erected, and the Son of God, the saddest Spectacle that ever mortal Eye beheld, nail'd unto it.

Thus I have given my Reader a *Specimen* of the *Manner* (tho' we cannot comprehend the *Measure*) of our Saviour's Sufferings in his *Life*, and at his *Death*: All which he patiently underwent for our sakes, by a submissive Condescension to his Father's Will, and the *satisfying of his Justice* for our manifold Transgressions: and therefore, as those *Pains* and *Pressures* must needs be terrible and afflictive to him; so they should be a *Monument* of the greatest Sorrow and Compunction to us. Especially in these two *Respects*.

1*st*. Because (for our sakes) he underwent *a shameful and accursed Death*; which was ordain'd for Slaves and Malefactors only, and unworthy of any free Man, tho the greatest Criminal. And now, the People who before were the greatest Admirers of his Person, Doctrine, Example, and Miracles, were scandaliz'd at his infamous Gal. 3. 13.

Death;

Death; ſo that tho' the moſt of them could not look on him but with Pity, yet alſo with Scorn and Contempt. This Shame then, and Scandal of the Croſs muſt needs add to the *Bitterneſs of the Cup*, and the Loathſomneſs of the *Affliction*. And yet for all this, he (conſidering the Glory of God, the happineſs of all Mankind, which was ſo eminently concern'd in his Death, and that future Crown of rejoyceing which he ſhould ſhortly enter upon,) He (I ſay,) upon all theſe Conſiderations, patiently ſubmitted to the *Torment*, and cheerfully underwent the *Ignominy* of that accurſed *Death* for us; that we might recover that Life, Liberty, Honour, and Happineſs which we had forfeited and loſt, by our enormous Sins and Tranſgreſſions. But

2*dly*. As he ſuffer'd a moſt *curſed and ſhameful*, ſo a moſt *bitter and painful Death*: For his Limbs being ſtretched out like Cloath upon the Tenters, and his Hands and Feet (the very Centers where all the Sinews met) being pierced through with maſſy Nails, muſt needs make the *Tortures* more exquiſite and cruel. Beſides, he did hang there three long Hours; and becauſe he could not die of Hunger in that time, the *Blood* muſt diſtill Drop by Drop, 'till it was all drain'd out of his *Body*. And to render

render his *Death* still more *bitter* and *painful*; he not only suffer'd by all these Engins of Cruelty in his *Body*, but by a worse and more afflictive *Agony* in his *Soul*: For, as those sensible Tortures which he felt in his *Body* were most pungent to him; because 'twas of all other *Bodies* the most tender, being form'd only out of the Substance of his Mother, without any commixture of the Male Nature: So his Soul being proportionably delicate, and his Spirit more apprehensive; the Impressions of *Pain* and *Sorrow* must be so much the more severe and intolerable. Again, he was to grapple with, and undergo the Fierceness of *God's Wrath*, and the heavy *Burden of our Sins*; which must needs press him down with almost insupportable *Anguish*. No wonder then, that he sweat great Lumps of Bloud; and well might he cry out in the great Bitterness of his *Soul*, (God having also withdrawn the Beams of his gracious Presence for a time) *Eli, Eli*, &c. Upon which *Jeremiah* prophetically complain'd, *that there was never any Sorrow* (either of Men, or Martyrs) *like unto his Sorrow*. But because 'tis impossible to recount the Number, and express the Quality of those *Torments* which he *suffer'd*, both in *Body* and *Soul*: We will conclude this Point with that rapturous Petition inserted into the

Psa. 76. 7. and 18. 7, 15.

Luk. 22. 44

Διάγνωστών Κόπων καὶ βασάνων ἐλέησον καὶ σῶσον ἡμᾶς.

the Litany of the Greek Church. *By thine unknown Sorrows and Tortures felt by thee, but imperceptible to us; have mercy upon us, and save us O Lord our God.*

Hitherto of the real *Sacrifice* which our faithful and most merciful *High-priest* offer'd up for our *Sins*; and of the *Means* and *Methods* which he us'd, (both by his *active* and *passive Obedience*) to perfect the great Work and Business of our *Redemption*: We shall consider in the next Place, the *Benefits* resulting from this great *Propitiation*; and then deduce some *Inferences* from it by way of *Application*. And

Benefits of this Propitiation.

(1) Christ our *High-priest*, by the infinite *Merits* of his Obedience and sufferings, has purchas'd the Remission of our Sins, the Sanctification of our Nature, the Justification of our Persons, and (upon the tolerable and easie Conditions of Faith and Repentance) we shall be restor'd to that Holiness and Freedom, which we lost by the Fall and Defection of our first Parents. But then, we must be careful to perform the Conditions on our Part, ere we can expect the *Benefits* of *Christ's Mediatorship*. And if we seriously consider the sad Effects, and mischievous Consequences of our original Apostacy, we shall be more truly apprehensive of the *Benefit and Necessity of a Redeemer*; and use all possible Endeavours to be

be Sharers in that *Pardon* and *Peace*, which he has purchas'd for us (as we've seen) at so dear a *Price*.

(2) By the infinite *Merits* of his Obedience and Sufferings, he has raz'd out the Hand-writing, and deliver'd us from the Curse and Condemnation of the *Law*. We cannot be insensible of our manifold Transgressions both original and actual; and that we have been guilty of the Breach of God's holy, just, and reasonable *Commands* in many thousand Instances, both by Thought, Word, and Deed: For all which, 'tis impossible that we should make our *Atonement*, either by satisfying of Gods *Justice* for the Offences of our Lives past; or by our perfect and unsinning *Obedience to his Laws* for the future. And therefore, 'twould be but just with God to inflict the severest Punishments upon us, and judge us according to those *Laws* which we have so wickedly and wilfully violated.

But, our gracious God was pleas'd in great Mercy and Compassion to undone Sinners, *to send his own Son* (as we've seen) *in the fulness of time, to satisfie the Law for us*, and has thereby purchas'd Indemnity and Impunity for the Transgressors of it. And we are hereby deliver'd, not only from the burdensome Yoke of all the Ma-

Gal. 4. 4

Mosaic Performances, by nailing 'em to his Cross; but he has so mitigated the Penalties, and limited the Obligations of the *moral Law*; that tho' we fail in our Duties and Obedience to it, yet if we do not wilfully continue in a State of Impenitency; but be truly sensible of, and heartily sorrowful for the Offences of our Lives past; if we exercise a true Faith in Christ our Redeemer; and be watchful over our selves in the more pious and prudent Conduct of our Lives for the future: Then (I say, upon our sincere Endeavours, and hearty Compliance with these Conditions) he will make up all our Defects, and by his imputative Righteousness satisfie the *Law* for us:

Rom. 8. 1. *For there's now no Condemnation to those which are in Christ Jesus; who walk not after the Flesh, but after the Spirit.*

(3) By the efficacious Merits of *Christ's Obedience and Sufferings*, we are deliver'd from the Sting and Terrours of *Death*. Now *Death* is the Stipend and Wages of Sin, which is due to every Man since the Fall of the first *Adam*; and he that labours the whole day diligently and painfully in his Calling, has not a more just Title to his Wages, then the wilful and impenitent Sinner hath to temporal and eternal *Death*: But the second *Adam* has conquer'd the *Grave*, pull'd out the Sting of *Death*, and given

given us a certain Title to a blissful Immortality: So that tho' the Dissolution of our Bodies, may be above all terrible Things most dreadful to Flesh and Bloud; yet thro' the *Merits of Christ's Death* 'twill be sanctified and made easie to us: And the worst Office that *Death* can do to a sincere Believer, is only to send his Body to the *Grave*, a Place of Ease and Silence; and his Soul to eternal Bliss. Besides, all its Harbingers and Concomitants, as *Afflictions*, *Infirmities*, *Diseases*, &c. will not only prove tolerable and easie for a good man to bear, but will turn to Advantage, and become Matter of our greatest Triumph and Exaltation.

(4) Christ our *High-priest* has conquer'd the *Devil* and all his *infernal Powers*, by the wonderful Efficacy of his *Obedience and Sufferings*. This politic, potent, and malicious *Enemy* was such, from the beginning, and all the Sons and Daughters of *Adam* must expect the same Measures from him, to the end of the World. He knows that Christ (*the Seed of the Woman*) shall pronounce and execute that dreadful Sentence against him; and therefore, so many of his Friends and Relatives as come within his Clutches shall smart for it.

But, the Son of God and *High-priest* of our *Profession*, tho' he has not absolutely de-

deſtroy'd, yet very much limited his Power and Authority. Thoſe idolatrous *Religions* which he ſo much gloried in heretofore, are ſince his Coming, crept into ſome private Corners of the World. His *Oracles* are ſilenc't, and he ſeldom *poſſeſſes the Bodies of Men*, or appears in their Shapes as formerly. But ſeeing he is not yet bound up in thoſe Chains of Darkneſs which ſhall eternally confine him; he will loſe no Opportunity in ſetting all his Engins and Inſtruments on Work, to entrap and enſnare poor Sinners, that he may make us (if poſſible) as unhappy and miſerable as himſelf.

But this is our Comfort and Happineſs, that tho' the *Devil* may now and then tempt us to Sin; yet our bleſſed Lord's ſo exceeding tender of our Welfare, that he will either countermine his Stratagems, (if we be good Chriſtians) or furniſh us with a Sufficiency of Grace and Power to reſiſt and repel them. We have indeed ſome Inſtances in *Sacred Hiſtory* of thoſe who've been yielded a *Prey* to him for a time; yet for that very End and Purpoſe, that their Victories over him might become more illuſtrious: And their Examples are left us on Record, (as in the Caſe of holy *Job*, &c.) that they might be laſting *Monuments* of God's Grace and Power, and of

of their *Patience* and *Magnanimity* to all succeeding Generations.

Let no sincere Christian then be discourag'd, tho he be now and then obnoxious to *Satans Temptations*: For if he hold out vigorously, the Power and Malice of the *Devil* shall not only be much abated by the Opposition of good Angels, (who are much more able and active to preserve and protect us, then *Devils* and wicked Men can be to mischieve and hurt us:) *But the Spirit of God is also greater in us, then he that is in the World*; and he who is God over all, has prescrib'd such Bounds to our Enemies of all sorts; that they are now confin'd like those turbulent (and otherwise uncontrolable) Waves of the Sea, that they can only move so far, and no further then he pleases. But this is to be understood of Believers only: For the sinful and disobedient, the unbelieving and impenient are led captive by him; become his absolute Slaves and Vassals, and are forward to commit all those Villanies which he doth perswade and tempt 'em to, tho never so dishonourable to God, or mischievous to themselves, and others.

1 Joh. 4. 4.

Job. 1. 12.

Eph. 2. 2, 3.

Absolute Conquest over Sin not attainable in this Life;

But here I must note to you; that we cannot expect an absolute *Conquest* over *Sin* and *Satan* in this Life, by the *Sacrifice of Christ's Death*: And therefore we had

had need to ſtand continually upon our Guard; and pray inceſſantly for the Aſſiſtances of God's Grace and Spirit, to help our Infirmities, and enable us to reſiſt them; yet this we are certain of, (which may encourage us in the Conflict) that when we come within the Fortifications of the new *Hieruſalem*, we ſhall reap the bleſſed *Fruits* of this great *Expiation*; and have a total Exemption from all Temptation, Sin, and Suffering whatſoever.

Then ſhall our *Bodies* ſhine as the Brightneſs of the Sun Beams, and as the Stars for ever and ever; and our *Souls* ſhall be cloath'd with an immaculate and ſpotleſs Dei-formity. Then ſhall all thoſe Laws which are now ſo difficult to be perform'd, be either cancell'd and repeal'd, or our merciful *High-prieſt* will furniſh us with a Sufficiency of Will and Power to obey them. Then will all our Deſires, Inclinations, and Affections cheerfully concur (without any by-reſpects to our private Intereſts or Paſſions) in the promoting of God's Glory, and the mutual Joy and Happineſs of the whole Community of holy and beatified Spirits. Then ſhall all Labour and Travel, Sorrow and Sickneſs be at an end; and *Death* it ſelf which is now ſo terrible to Fleſh and Blood, ſhall be ſwallow'd up in abſolute and perfect Victory. Then ſhall the

the *Devil* our most malicious and inveterate Enemy, and all his Agents be cast into the Lake of Fire and Brimstone; and shall be confin'd eternally to those Flames and Tortures, which are *prepar'd for him and his Angels*.

There are several other *Benefits* resulting from this great *Propitiation*; (which I have touch't already) and therefore shall only name them here: as, the *Conquest* which *Christ* has obtain'd over the *World*, with all its vain Pomps, Honours, Beauties, Pleasures, *&c.* which the Apostle did so much glory in, and rejoice at. He has put away the *Enmity* between God and Man; between one Man and another; and between every good man and his own Conscience: He has ratified and confirm'd the *new Covenant* between God and us, in his own Bloud; repair'd *God's Honour* which had been so much obscur'd and violated by our Disobedience and Rebellion against him; and has restor'd us to all those just Rights and Priviledges, which we thereby forfeited and lost. He has rais'd and advanc'd us to the Honour and Happiness of God's own *Sons*; thus mystically uniting us to himself, and elevating us above the World. In a Word, he has fully *satisfied God's Justice*, which had been so often affronted by our Iniquities; and perfectly made up the *Breach* between God and Man, (as we have prov'd before) to the advancement of his own Glory, and the unspeakable Comfort and Happiness of all true Believers.

More particular Benefits

1 Joh. 5. 5

Eph. 2. 15, 16.

Heb. 10. 29.

Thus, our most faithful and compassionate *High-Priest* has made our perfect and plenary *Atonement* with God, by that infinite *Sacrifice*, and unsinning *Obedience* which he perform'd in his *Life*, and has perfected at his *Death*. Which *Propitiation* of his is fully correspondent to God's determinate Counsel, and all the Prophesies and Types in holy Scripture concerning him. We have seen likewise what a happy State and Condition Mankind is in, by his Assumption of our Nature; and what *Blessings and Priviledges* he has purchas'd for us, and will certainly bestow on us, if we endeavour to make our Lives the Transcript of his Doctrine, and Example. We shall Apply this Point, by considering what practical Inferences may be drawn from it. And

The Influence which this Doctrine should have upon Practice.

(1) The serious and impartial Consideration of this great *Mystery*, should affect our *Souls* with the highest Transports, and oblige us to make the most affectionate Returns of Love and Duty towards him. No Imagination could devise any thing beyond this! That the Lord of eternal Life should stoop from the Top of Heaven, and under the Vail of our Flesh, endure the *Pain* and *Infamy* of an *accursed Cross*; not only to rescue his Enemies from Death, but to exalt them to eternal Life. What infinite Obligations are these? and how unworthy should we be of those Favours, if the effects in our Hearts and Lives do not bear some considerable Proportion to those wonderful

derful Emanations of his *Love* and *Bounty*? And how should we *Love* him above all things, who has thus loved us?

(2) This is a most solid Foundation for our *Faith*, our *Hope*, and *Confidence* to rest upon, amongst all the distracting Cares and Sorrows of a miserable World. That we live under the Providence and Protection of an all-powerful and merciful God; and have the *Plea of Christ's infinite Merits* to secure and confirm to us, our present and eternal *Peace*, upon such reasonable & easie Conditions as are propounded in the Gospel. If these things were duely weigh'd and consider'd, they would prove the best and most absolute *Catholicon*, to cure all the melancholly Suggestions of Distrust, and Infidelity. Rom. 8. 32.

(3) Our serious Reflexions upon that black and tragical Scene of Christ's *Sorrows and Sufferings* for our *Sins*, may give us a true Representation of the damnable Nature, heinous Aggravations, and dreadful Consequences of 'em; and inspire us with the greatest Dread against, & Detestation of those Enemies, which are so dishonourable to God, and mischievous to our selves: For our *Sins* alas! have been the Betrayers and Slanderers of the most innocent Son of God (our best Friend and most compassionate Redeemer) and the immediate Authors too, of that painful and infamous *Death*, and all the *precedent Cruelties* which he suffer'd for us. How should these Consider-

rations, then affect our Souls with a deep Compunction, and a hearty Contrition for our by-paſt Offences? And how ſhould we hate and abandon even the very Appearances of all *Sin* and Wickedneſs for the future? More eſpecially if we conſider, that

If God did ſo ſignalize the ſevere Reſentments of his Wrath, in the Puniſhment of his own moſt dearly beloved Son; what then ſhall be the *Doom* of the impenitent and contumacious Offender? What dreadful Impreſſions ſhould this *great Exemplar* of God's *Juſtice* and Vengeance make upon our Lives? How ſhould we ſtudy and endeavour to mortifie our
1 Pet. 4. 1, 2. Fleſh, and crucifie our Luſts, which have been the immediate Cauſes of all thoſe barbarous Cruelties and mercileſs Perſecutions which he ſuffer'd? How ſhould we renounce all the ſuperficial and extravagant Fooleries of this
Col. 3. 3, 5. Rom. 6. 5, 6. World, according to the Example of Chriſt and his Followers? And indeed, unleſs we thus crucifie the old Man, and become conformable to Chriſt in trampling upon all the ſinful Delights of this vain and tranſitory Life, we have no real Title to the Bleſſings and Privileges of this *great Propitiation*: For, if we *ſin wilfully* under the *Goſpel*, we crucifie the
Heb. 6. 6. Son of God afreſh, and react that dreadful *Tragedy* which we lately heard of. This would be to deſpiſe and reject all his charitable and merciful Endeavours for our Peace and Welfare; and if we continue in any one wilful Act of

of Sin and Disobedience unrepented of, 'twill render all his bitter Sufferings for our sakes, not only vain and fruitless, but destructive and pernicious. Let us therefore flie from all Sin, as the most deadly Contagion; and when by a thro' Mortification of our Lusts and Appetites, we have made our *Peace* with God; we should dread the Danger, Shame, and Scandal, *of returning with the Dog to the Vomit, or with the Sow that is washed, to her wallowing in the Mire.* 2 Pet. 2. 22

(4) We are strictly oblig'd by the Laws of Gratitude, Interest, and Duty, to conform our Lives (so far as we are able) to the Doctrine and Pattern of Christ: And our Respect and Reverence to the eternal Son of God our *faithful High-priest*, should be attested with a sincere Obedience to all his holy *Institutions*. He submitted to his Fathers Will, in bearing the heavy Yoke, and drinking the bitter Cup for our Sakes: How should we then study to imitate his holy and innocent Life; *always looking unto Jesus the Author and Finisher of our Faith*, &c. For our pious Conformity hereto, will not only recommend us to the Regard and Admiration of future Ages, but will effectually dispose and qualifie us, for all the blessed Priviledges and Advantages of his Grace and Glory. In a word, the Life and Death of Christ are an Inforcement and Recommendation of Patience, and Perseverance in well doing and suffering for his sake, to the Phil. 2. 8. Heb. 12. 2. Mat. 11. 1 Math. 5. 10.

Glory of God, and the Intereſt of Religion: We ſhould devote our ſelves therefore intirely to his Service, and become moſt active Inſtruments in the promoting of his Glory; and then 'twill be impoſſible that we ſhould fail of the Comfort and Benefit of our holy and vertuous Endeavours.

(5) And laſtly, Chriſt's infinite Love to us (in all thoſe Inſtances which I have mention'd) ſhould be a powerful Motive and Argument to perſwade us to be kind and charitable to Others. Did the eternal Son of God ſet ſuch an infinite value on our Souls, as to lay down his Life for them? How then ſhould we love thoſe lively Images of his, for whom he has paid ſo dear a Ranſom; and do always bear the Signature, and viſible Characters of his Grace and Favour? Has he done and ſuffer'd ſo many things for us? and cannot we prevail with our ſelves, to diſpenſe with a petty Neglect, bear ſome ſmall Injuries from, and Infirmities in our *Brethren* for his ſake; who has pardon'd us a Debt of more than ten thouſand Talents? Let all theſe things be duely conſider'd and applyed, that we may behold our Lord (by the Eye of Faith) ſtanding upon the Croſs; not only as a reſolute Sufferer, but a glorious Conqueror, to the infinite and unſpeakable Joy and Comfort of our Souls in this, and their infinite & eternal Happineſs in another World. I have done with the firſt Part of our Saviour's *Prieſtly Office*, namely, the *Satisfaction* which he

1 Joh. 4. 11.

Rom. 15. 1
Eph. 5. 2.
1 Joh. 3. 16

he made, and the *Ransom* which he has paid for the *Purchase* of our Redemption here on *Earth*, which brings me to the

2*d*. Branch of it, *viz*. his meritorious *Intercession for us in Heaven*. Jesus Christ our most merciful Lord and Saviour is now entred into the Heavens, where he is executing and administring his *Melchisedekian Office*, for the Intereſt and Benefit of his Church and People here on Earth; most especially in these two remarkable Instances. (1) By *interceding for us*. (2) *In Blessing of us*. And

Christ our High-priest intercedes for us in Heaven.

1*st*. Christ our faithful *High-priest*, *Intercedes* powerfully with the Father, for the supply of all our temporal and spiritual Wants; that we may live comfortaby here, and be glorified with him eternally hereafter. And to this End, he is now presenting the *Merits* of his Bloud, and Obedience to his Father's Acceptance; representing all the Wounds & Marks of his Sufferings; and pleading 'em in full *Satisfaction*, for all the Sins and Offences which his Votaries have committed. The *Bloud* of Christ supplicates in Heaven for Mercy and Compassion for us: And the *sprinkling* of it now, is as necessary for the Sanctification of Believers, as the shedding it upon the *Cross* was for the Salvation of them: For altho' one Drop of it might be sufficient to save ten thousand Worlds, yet it becomes efficacious only to those on whom 'tis *sprinkled*. This is that precious *Bloud* which *speaks better things to us*, then

For the supply of all our Wants.

For the pardon of our Sins. Heb. 12. 24 1 Pet. 1. 2

For ſanctifying Grace

then that of Abel; and it has ſuch a rinſing and cleanſing Property in it, as to purifie the Souls and Bodies of thoſe who truly believe and apply it, from all the Contagion & Filthineſs both of the Fleſh, and of the Spirit. This only can render our Perſons and Performances, Sacrifices and Services acceptable to God: So that when he beholds the Wounds and Sufferings of Chriſt, he will think nothing too dear for us.

More particularly: That our Hearts may be truly affected with a real Senſe of the Comforts and Benefits of his meritorious and powerful *Interceſſion*, 'twill be of neceſſary and important Uſe, to conſider theſe following Inſtances of it. For

He offers up his own Prayers to the Father for us.

(1) He offers up his *own Prayers* to God the Father for us; and ſtands like *Aaron*, (being truly ſenſible of our Wants, heartily zealous for, and extremely tender of our Welfare) with the Cenſer of his own *Merits* in his Hand to ſtop the Plague; and apply ſovereign and ſaving Remedies to our wounded and languiſhing Spirits. He prays moſt affectionatly, and inceſſantly for the Pardon of our Sins, for the pity and care of our Infirmities, for the relief of all our Neceſſities, for the defence of our Perſons, for victory over Temptations, for the Sanctification of our whole Nature, for our nearer Union with him and the Father, even in this World, and for our future Glorification with him in Heaven, and that eternally. And this is our great Comfort and

Rom. 8. 33 34. 1 Joh. 2. 1. Heb. 4. 14, 15, 16. Joh. 14. 16. Joh. 17. 1, 2, 9, 15, 17, 20, 24.

Hap-

Happiness, that (if we be good Christians) his *Prayers* will be successful for us; and he will be no less concern'd for his Votaries now, then formerly, *for the Shepherd of Israel doth neither slumber nor sleep*; but is the same merciful Intercessor for his Servants, *yesterday, this day, and for ever.* And as he prays effectually for us; So Ps. 121. 4.

(2) He is graciously pleas'd to offer up all our Prayers and holy Performances to God the Father for us; and *Intercedes* powerfully for their Reward, and Acceptance. All our spiritual *Sacrifices*; as Confessions, Petitions, Thanksgivings, Intercessions, voluntary Restraints, Self-resignations; all our seasonable Words and Actions, our pious Thoughts and Inclinations, our virtuous and gracious Dispositions, our Passions and Sufferings, are continually offer'd up, with all Earnestness and Importunity for their Acceptance, (by our compassionate & faithful *High-priest*) at the Throne of God's heavenly Grace. And to encourage us herein tho' we sometimes fail in our Duties to God, or Man, and are drawn into Sin unawares, by Infirmity or Surprize, yet he pities and prays for our Pardon; and (if we be humble and penitent) his redundant Merits will *atone* for the Pardon of our manifold *Defects*. And indeed, if we consider the many Slips and Infirmities we are daily guilty of, and the great Neglects even in our best Performances, we've need of such a *High-priest*, to *intercede* continually to the Father for us. But

And presents our Prayers to him.

Tota congregatio Societasque sanctorum offertur Deo, per sacerdotem magnum. Aug. de Civit. Dei Lib. 10.

1 Joh. 2. 1, 2.

But here we must remarque, That Christ prayeth not for the World; not for those who
Joh. 17. 9. Rev. 6. 10 1 Joh. 5. 6 are wilfully disobedient & impenitent, or who live in an habitual Course of Sin and Wickedness: But does rather deprecate the Father against those wretched Enemies of his Church, and Religion. And as this may be a Terrour to the wicked and dissolute, so it may be the greatest Incouragement imaginable, to the conscientious and upright Christian. It must therefore nearly concern us, to be very prudent and circumspect in all our Duties both to God and Man; lest (by our Disobedience and Unbelief) we lose our Propriety and Interest in those merciful *Intercessions* and omnipotent Prayers, whereby (if we be faithful & obedient) 'tis impossible we should miscarry.

(3) By his meritorious *Intercession* (if we comply with the recited Conditions) he procures us a free *Access* by the *Spirit* unto the *Father*, that we may present our *Petitions our Selves*, for all things we stand in need of, if we ask them in his Name: For 'tis by Christ
Joh. 16. 23, 24, 26 Rev. 8. 3. only, that *we come with Boldness to the Throne of Grace*, and have Admission into the holiest of all. And if our devout and earnest Prayers be *sprinkled* with his *Blood*, and perfum'd by the Grace of his Merits and Intercession; we need not doubt of their Reward and Acceptance with the Father, for the sake of his dear Son. Wherefore, all our Prayers, Thanksgivings, &c. must be concluded (according to the

the Church's Prescription, which is grounded upon Apostolical Practice) in his Name. To whom be ascrib'd all Honour and Glory, now and for ever.

Now, as Christ our most merciful *High-priest*, doth powerfully and effectually *intercede* for us; for the Acceptance of our Services; and disposes us by his Grace, to pray successfully for our *Selves*: So

2*dly*. He does sanctifie and *Bless us* both in our Souls and Bodies, with the Abundance of his Grace and Glory: For, he *blesseth us* in our many temporal, and spiritual Deliverances, from the Temptations and Tyranny of Devils and wicked Men. *He blesseth us in turning away every one of us from our Iniquities*; in sanctifying our whole Nature, by the lively Influence and Operation of his holy Spirit, and by the wonderful Effusions of his exciting, preventing, and restraining Grace; whereby he keeps us back from Sin, and makes us holy here, (as before) that we may be happy for ever. 'Tis very observable since our blessed Saviour's *Exaltation*, that his true and faithful *Converts* are far more expert in the Knowledge of Divine Mysteries, more religious and circumspect in their Words and Actions, more seraphic and affectionate in their Devotions: And those very Slips and Indiscretions they are guilty of, do seldom escape without some Regret and Reluctancy; and are therefore (doubtless) consistent with the Sincerity of their

He blesseth us. Ps. 84. 11.

Acts 3. 26

their *regenerate State.* And that *he will bleſs us* immeaſurably after this Life, is moſt certain and evident from holy Scripture: But we cannot yet comprehend the Degrees of that *Bleſſedneſs*; and therefore 'tis rather our Duty to Hope and wait for it with Patience, then by a wanton Curioſity, to pry too eagerly into that boundleſs and inconceivable Myſtery.

1 John 3.2
1 Cor. 2.9.

Hitherto of the *Interceſſory Part* of our Saviour's *Melchiſedekian Office*, which he is now tranſacting in Heaven for us. Let us now apply this Point in two or three Inſtances. And

The Application of this Point.

(1) We have not an *abſolute* Title to the *Privileges* of our Saviour's *Mediation in Heaven for us*; for all the Promiſes of the Goſpel (as we've noted at large in this Treatiſe) are *Conditional*: *If we believe, we ſhall be ſaved*; *if we die with him, we ſhall alſo live with him*; *if we ſuffer with him, we ſhall alſo reign with him, &c.* And (ſo on the contrary) *if we deny him, he will alſo deny us*, &c. Therefore, we are oblig'd by the Laws of that *New Covenant* which Chriſt's now mediating in Heaven for us; to believe, repent, pray, read, and meditate on the holy Scriptures; hear God's Word, receive the holy Sacraments, and endeavour to be ſincere in all *Duties* both to God and Man: And that general Term of *Godlineſs* whereby we are rendred capable of the Bleſſings of this, and a future Life, does eminently comprehend all theſe; nor have we any real *Title* to the *Benefits* of *Chriſt's Mediator-*

2 Tim. 2. 11, 12, 13.

ſhip

ship in Heaven, but by our sincere Endeavour to observe and comply with these tolerable and easie Conditions. Besides there can be no Justification without Sanctification: *For he gave himself for us,* not only *to redeem us from all Iniquity*; but to *purifie unto himself a peculiar People zealous of Good-works. Seeing then we have a great High-priest that is passed into the Heavens for us, Jesus the Son of God, let us hold fast* and adorn *our Profession*, by our strictest compliances with the Conditions; and our uniform Obedience to all the reasonable Commands and Constitutions of the Gospel. And therefore Tit. 2. 14. Heb. 14. 14 16.

(2) We have sufficient *Motives* and *Encouragements* to perswade us to be vigorous and active in the prudent Conduct of our Lives in the ways of Religion, if we look back to the Premisses: But besides, to enforce those Obligations, we have a Friend and Favorite in Heaven; who (being sensible of our Infirmities) is able and willing to present and recommend, and (if they be seasonably offer'd) he will prevail for the comfortable *Success* of all our pious Endeavours. And what can be more argumentative, to perswade us to be faithful and diligent, in our most devout Attendance on all the Duties of *Religion*; then such a well grounded Assurance of the *Success* of our *Performances*, and the Acceptance of our *Persons* before God? Mat. 21. 2, Mat. 7. 7, 8.

(3) what returns of *Love* and *Gratitude*, do

do ſuch wonderful Inſtances of Mercy and Bounty require from us? Theſe are the laſt *Overtures* and Tenders of Grace and Mercy, which ſhall ever be made to the Sons of Men; and therefore to be embrac't with the higheſt Regard, & moſt endeared Expreſſions of Love, Joy, and Thankfulneſs: But if we reject and trample upon, or neglect and undervalue theſe glad Tidings of our *Peace*; our other Sins will receive a mighty Aggravation, and our Guilt will be hugely increaſed: Inſomuch, that it had been comparatively well for us, if we had been born in *India amongſt Pagans*, who never heard of Chriſt nor his Religion; rather than in *England*, where the *Goſpel* has been publickly and purely preacht for many years: *And it ſhall be more tolerable for Sodom and Gomorrah at the Day of Judgement*, then for the diſſolute and debaucht Chriſtian.

Heb. 1. 2. and 2. 1, 2, 3, 4.

Heb. 10. 26 27.

Mat. 10. 15

Thus we've ſeen at large, that when the whole World was involv'd in the ſad *Cataſtrophe* of *Adam*'s Sin and Guilt; and laid under the dreadful Decree & Condemnation to eternal Miſery and Death: And when all the legal *Sacrifices* could not *ſatisfie* for the leaſt Offence, nor procure a Minute's *Reprieve* from God's juſtly incenſed Wrath and Vengeance: 'Twas in this great *ſtrait* that mercy interpos'd; and God was pleas'd to provide a *Sacrifice* worthy of his own Acceptance. A *Sacrifice* ſo pure and excellent in its own Nature, and ſo precious in its Value; as becomes every

ry way *satisfactory to God's Justice*, and a sufficient *Ransom* for the *Sins* of the *whole World*. We've seen likewise the highest *Proposals* of *Grace* and *Mercy*, which could be offer'd to the Sons of Men; in that the eternal Son of God is pleas'd to *intercede* so effectually for our *Pardon and Peace*; and has put us into such a *sensible Way* of obtaining them; that nothing but our wilful Stubbornness can make us miserable. What remains now, but that we proceed by the Assistance of God's Grace, to the *last Branch of Christ's Mediatorship*: In which we have the assured Confidence, that he will preserve us in the Enjoyment of Peace; protect us from all the Enemies of our Welfare; and establish and confirm us in the Enjoyment of those temporal and spiritual Blessings, which he has purchas'd and prepar'd for us.

CHAP. VIII.

Of Christ's Kingly Office.

THat *Christ Jesus the righteous* is invested with an absolute and irresistable Power, to govern the whole World in *General*, and his Church and People in *Particular*, was the last thing I propounded to be discourst of in this *Treatise*. Now, that I may the better inform the Judgements, and affect the Hearts

Hearts of my *Reader* with the ſaving Knowledge of this neceſſary Point of *Doctrine*: I ſhall (for Methods ſake) offer theſe four things to your ſerious and impartial Conſideration.

1*ſt*. We ſhall preſent you with ſome unqueſtionable *Evidences of Chriſt's Kingly Power and Authority*, which has been fully manifeſted to the World; and herein we ſhall conſider, from whence this *Right of Government* is deriv'd.

2*dly*. We ſhall treat diſtinctly of the *Adminiſtration of this Government*; and enquire particularly *how*, over *whom*, and in *what Inſtances* he exerciſeth his *Dominion* and *Authority*.

3*dly*. We ſhall give you a *Specimen* of the ſeveral *Benefits* reſulting from his ſupreme Power and Juriſdiction; which he does thus impartially adminiſter for the Comfort and Happineſs of his *Subjects*.

4*thly*. We ſhall conſider what Influence this excellent Doctrine ſhould have upon the Lives and Practices of all Chriſtians. Of all theſe ſeverally, and in Order. And the

1*ſt*. Imports, that Chriſt is an abſolute *King*, and the ſupreme *Monarch of all the Kingdoms of the World*. Which may be fully evidenc't.

Teſtimonies of Chriſt's Kingly Power. Pſ. 2, 6, 8.

(1) From Scripture Teſtimony. The Pſalmiſt is very expreſs to this purpoſe. *I will ſet my King* (ſaith he) *upon my holy Hill of Sion; and I will give him the Heathen for his Inheritance, and the utmoſt parts of the Earth for his Poſſeſſion.* Conſonant to which, is that of the Evan-

Evangelical Prophet *Isaiah*. *Unto us a Child is born, unto us a Son is given; the Government shall be upon his shoulder, and his Name shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace: of the encrease of his Government and Peace there shall be no end; to sit upon the Throne of David, and upon his Kingdom to order it, and to establish it with with Judgement and Righteousness, from henceforth, even for ever and ever.* Isai. 9.6,7. *Thy Throne O God* (saith the Kingly Prophet) *is for ever and ever, the Sceptre of thy Kingdom is a Right Scepter; thou hast loved Righteousness, and hated Iniquity, therefore God even thy God hath anointed thee with the Oyl of gladness above thy Fellows.* Ps. 45.7,8. And so he goes on through the whole Psalm, to exalt and magnifie the Grace and Majesty of *Christ's Kingdom*. And that all the *Prophesies* concerning his *Kingdom*, are to be thus interpreted, is evident from the Writings of the Evangelists and Apostles. *Tell the Daughter of Zion, behold thy King cometh unto the meek*, &c. Zech. 9.9. comp. Mat. 2. 45. which is the complement of that of the Prophet *Zechariah*, with many other parallel Passages to the same purpose, which would be needless to repeat. But besides, all the Works of Creation and Providence are ascribed to him, (as before;) and God the Father has given him all *Rule* and *Authority*: *For which end he rais'd him from the Dead, and set him at his own right hand; far above all Principali-* Mat. 28.18 Phil. 2. 8. 1 Pet. 3.22.

Heb. 2. 9. Eph. 1 20, 21. *ties and Powers, and every Name that is named, both in this World, and alſo in that which is to come: And hath put all things under his Feet, and gave him to be the Head over all Things to the Church.* This is he of whom St. *John* makes mention, that *he was* Rev. 19. 13 16. com. Iſa. 63. 2, 3. *clothed in a Garment dipt in Bloud,* (the Enſign of his Victory and Triumph over all his and the Church's Enemies) *and his Name was called the Word of God; and he has on his Veſture, and on his Thigh, a Name written,* KING OF KINGS *and* LORD OF LORDS. Many other Arguments and Authorities, might be added from Scripture, (if 'twere neceſſary) to confirm and illuſtrate *this Point*: But *Pilate* tho' a Heathen believ'd it upon his own ſingle *Teſtimony*, (and may ſerve inſtead of many others) as appeareth by the Joh. 18. 37 Joh. 19. 19 *Inſcription* ſet over him on the Croſs; with the *Sanction* added, *what I have written I have written.*

2dly. *His Kingly Authority* is aſſerted and confirm'd, by the many ſtrange and wonderful *Miracles* which he wrought: For he manifeſted his Power on *Earth*, in curing the Blind and the Lame, and all manner of Diſeaſes; and in raiſing the dead Bodies of *Lazarus*, and many others at his Reſurrection. He exerted it in the *Sea*, when he aſſwaged its Storms and Tempeſts, and walked on the Water without a Ship. He gave a Teſtimony of it in the *Air*, when he led Captivity captive; drew Principalities after him, and trampled upon them. And laſtly, he exercis'd his *Kingly Power in Hell*, in his Conqueſt over the *Devil*, and all the infernal Furies: Who, in deſpight of all their Policy, Power, and Malice, were forc't to confeſs that he was Act. 19. 15 omnipotent; and therefore they muſt ſubmit to his Juriſdiction.

(3) We have the unanimous Conſent of all pious

pious and prudent Christians in all Ages, who have cheerfully submitted themselves to the *Sceptre of his Kingdom*: For they had their whole Dependance on his Power for their Safety; on his Wisdom for their Guidance and Direction; and on his infinite Merits and Mercy for their comfortable Living here, and eternal Salvation hereafter.

But, as Christ *our King* is invested with an absolute and unlimited Power and Authority; so he has an unquestionable *Right and Title* to govern the whole World, and all the Creatures in it. And he holds this absolute *Tenor* of Empire and Soveraignty.

Christ has an undoubted Right to this Office. Mat. 2. 2.

(1) By *Inheritance.* This is clear from the Concessions of the Eastern Sages, who came so far to see him and do him *Homage*. And besides his Hereditary Power as the eternal Son of God, he was of the Royal Race, as Man. St. *Matthew* derives his Pedigree from fourteen Kings successively; and therefore his hereditary Title (as Man) to the *Kingdom* of *Israel* must needs be indisputable.

1. *By Inheritance.*

(2) He has an absolute and unquestionable *Right* to *his Kingdom*, by *Donation*; and hence he derives his Power and Authority to rule and govern all things, to forgive us all our Sins, and to indemnifie us from the Punishment of them; to pass Judgement upon Angels and Men, not only in what concerns his Kingdom of Grace here, but in determining their final Doom and Condition hereafter; and in the Distribution of Rewards and Punishments to the faithful, and disobedient.

2. *By donation.* Mat. 28. 18. Psal. 8. 7. Matth. 9. 6. Ioh. 5. 22. Ioh. 5. 27. Mat. 16. 27.

(3) He has obtain'd an absolute *Right* to govern all the Creatures, by *Conquest*: For he has spoil'd all Principalities and Powers; taken the Prey out of their Teeth; and in despight of the Power and Policy of Devils and wicked Men, the greatest Part of the known World have been

3. *By Conquest.*

reduc'd from their Heatheniſh and Idolatrous Superſtitions in worſhipping falſe Gods; and have cheerfully and voluntarily ſubmitted themſelves to be govern'd by the juſt Laws and Conſtitutions of his *Kingdom*.

4. By Purchaſe. (4) He has a juſt claim to his *Kingly Government* by *Purchaſe*: For when by our Sin and Rebellion againſt God, we had juſtly forfeited our Lives, loſt our Freedom, contracted an uuiverſal Guilt and Stain; and had not only depriv'd our ſelves of all the Hope and Poſſibility of any future Comfort and Happineſs, but were ſentenc'd to Death; and as condemn'd Slaves and Villains bound over to everlaſting Torments: When (I ſay) we were by our Sins plung'd into this deſperate and damnable Condition, without the leaſt proſpect of Reprieve or Reſcue: Then it was, that the eternal Son of God, (and our bleſſed Saviour) *purchaſed* our Peace and Pardon, by the Sacrifice of his deareſt Life; and has hereby reſtor'd all his faithful Votaries to the comfortable Enjoyment of God's Grace and Favour.

Rom. 2. 23 &c.

1 Tim. 2. 6
Act. 20. 28.
1 Pet. 1. 18

Hence 'tis evident, in all theſe ſeveral Reſpects; that our Lord Jeſus Chriſt is the moſt abſolute *King of Kings, and Lord of Lords*: *A King*, at whoſe feet all Princes and Emperors muſt caſt down their Crowns; and a *Lord*, whoſe Authority ſuperſedes the Power and Juriſdiction of all Earthly Princes and Monarchs. They muſt all ſtoop to him, all Nations ſhall do him ſervice. And thus much of the *Original* and *Extent* of our Saviour's *Kingly Office*. We paſs forward,

The Adminiſtration of Chriſt's Kingly Government. 2*dly*. To the *Adminiſtration of his Government*. But for the better underſtanding of this Point, we muſt conſider the *Government of Chriſt's Kingdom* under a double Acceptation. And 'tis

(1) *Uni-*

(1) *Universal* over all the Creatures; which the School-men call the *Kingdom of his Power*: Whereby he orders and disposes all things; and rules all the Creatures, visible, and invisible within this vast frame of the *Universe*: For he governeth the highest *Heavens*, and appoints *the holy Angels his ministring Spirits*, their several Offices and Imployments. He rules the lower *Orbs*, causing Day and Night, Heat and Cold, Summer and Winter. He governs the *Air*, the Winds and *Seas*, Storms and Tempests, raising and calming them again, how, and when, and where he pleases. He rules the *Earth* and all the Inhabitants thereof; so, that those things which seem casual and contingent to us, are order'd and brought to pass by his determinate Councel and Providence. He exerciseth his Power and Authority in *Hell*, over-ruling those unruly Powers of Darkness; keeping that disorderly Rout under a certain kind of Government, well known to himself, but inconceivable to us, or to them who are rul'd by it. So, that from the glorious Angels, to the crawling Worms; from the highest Heavens, to the lowest Hell, all the Creatures are within the Sphere and Compass of his absolute, and indeed unlimited Jurisdiction. But

(2) And more *Particularly*, He exerciseth his Dominion over the Church his Body, and every particular Member thereof. *His Kingdom* is founded in the Souls and Consciences of all true Believers; where he reigns by his Word and Spirit; directing them in the Ways of Godliness by his Grace, that he may dispose and qualifie 'em for his *Kingdom of glory*. Which *Government over his Church*, is yet more particularly display'd and manifested, in these two remarkable Instances. (1) In the

Guidance and Preſervation of his, and the *Church's Friends*. (2) In the *Confuſion* and *Deſtruction* of his, and *her Enemies*. And

Firſt, He exerciſes his Power in, and over his Church, in the *Guidance* and *Protection* of his loyal and obedient Subjects. And tho he ſits at the right Hand of his Father in Heaven, yet he forgets not the Poor afflicted Members of his *Church* here on Earth. He rules Mens Hearts, and ſets up his Empire there; exciting 'em by his holy Spirit to be, and to do good; to avoid all things evil in themſelves, and of evil Report; whereby they may eſcape all the Miſchiefs both of Sin and Puniſhment. He exerciſes his Power and Authority in making and repealing Laws; and paſſes Judgement upon what's expedient and lawful, or unneceſſary and unlawful, as ſeems beſt to his uncontroulable, yet unerring Wiſdom. He remits and retains Sins, and has an abſolute Power to execute Judgement upon all Creatures; before whoſe impartial Tribunal we muſt all ſhortly appear to receive our final Doom, when neither the Secrets of Men, nor the Counſel of the Heart ſhall eſcape his Scrutiny. He rules his people by his holy and juſt *Laws*; and enables them by his Grace and Spirit, to comply with, and obey them. He protects his Votaries from the Tyranny of their domineering Luſts and Paſſions; and preſerves 'em from the conquering Power and Prevalence of all Temptations. He ſupports them under, and comforts 'em in all the Preſſures and Afflictions of this Life; and at the laſt, crowneth them with an abſolute *Conqueſt* over all his and their Enemies.

1. *In the Guidance and Protection of his Church.*

Rom. 2.16
1 Cor. 4 5

Acts 17.31

1 Cor. 3.13, 15,

Yet here we muſt note, That his Church and People have their *triſtia*, as well as *lucida Intervalla*: For by his Counſel and Providence, the Tyrants

rants of this World, (as the proud *Assyrian*, &c.) become Ministers of his Justice; Rods and Scourges to chastise his People, and reduce 'em to Obedience. And this is most signally remarkable from the Annals of the Church: For there was never any *Religion* in the World so severely persecuted as the Christian; nor did the Devil and wicked Men ever confederate so strongly against any Sect of religious Professors, as they have done against those who professed the *Doctrine of Christ*: And if all the Engins and Methods of Cruelty (as Fire, Faggot, the Teeth of wild Beasts, Racks, Wheels, Gibbets, Grid-irons, &c.) could have destroy'd all the Primitive Christians) our *Religion* had long ere this been banisht out of the World.

But Christ has always hitherto, and ever will interpose his Power and Goodness, in the Rescue, and Defence of his Church and People. *He that sits in Heaven will laugh his Enemies to scorn*, and protect his obedient Subjects; so, *that neither the Gates of Hell* nor all the Atheists, Apostates, and Hereticks on Earth shall be able to prevail against 'em: For, *he will ever bless the righteous, and with his loving kindness will he compass them, as with a Shield.* And whom Christ is thus pleas'd to rule and protect, on them he bestoweth infinite Rewards: *For the Lord giveth Grace and Glory; and no good thing will he withhold from them that walk uprightly.*

Psa. 2. 4.

Mat. 16. 18

Psal. 84. 11

Thus Christ our *King* governs us here by the wisest and best Laws; and protects and defends us from all our Enemies of all sorts: And he will in his own good Time, raise us from a mortal to an immortal State, full of Glory and Blessedness. But as he manifests and administers his *Kingly Power* in the safe Conduct and sure *Defence of his* loyal and loving *Subjects*. So

Second-

2. *In the Confusion and Destruction of his and her Enemies.*

Secondly, He administreth and dispenses it to the *Confusion and Destruction of his and his Church's Enemies.* This is a most evident matter of Fact; and we may be confirm'd in the Belief of it, if we consider the Plagues of *Egypt*, the Destruction of *Pharaoh* and *Amalek*, the Subversion of the five Kings who were slain with Hailstones, the blindness and Destruction of the *Sodomites*, and the total Subversion of the *Jews*, (tho formerly so dear to him) when they turn'd Rebels against him. Besides, we have an account of the most infamous Deaths of *Herod*, *Alexander*, *Judas*, *Simon Magus*, *Julian* the Apostate, and many other notorious Idolaters and Heretics; who being profest Enemies to his *Religion and Government* were most miserably destroy'd. And tho' the Kings and Tyrants of the Earth be never so high and mighty, yet Christ our *King* is greater, and more powerful then they; and his Dominion superiour to all the Princes of the World. For as he has hitherto, and ever will infatuate the Counsels, and baffle all the Plots and Hostilities of all his, and our *temporal Enemies*: so he will countermine and defeat all the Projects, Stratagems, and Conspiracies of the Devil, Sin, and Death, our *Spiritual Adversaries*: For he will reign till he hath put all the Enemies of his Kingdom under his Feet.

Rev. 1. 5, and 17. 14

1 Cor. 15. 25.

The Enemies of Christ's Kingdom destroy'd by Degrees.

Yet here it must be consider'd; that the *Temporal and Spiritual Enemies of Christ's Kingdom* must not be destroy'd all at once; but successively and by Degrees. The Church of God is but now in her Progress to the highest State of Perfection; and Christianity is yet in her Travel towards our heavenly *Canaan*; in expectation only, and not fully entred into its eternal Rest. We read and do believe, that many wonderful Works and Miracles

Miracles were done by our blessed Saviour whilst he sojourn'd on Earth; but he has accomplished far greater since his Departure: For, he is daily bringing more Sheep into his Fold, and sending out more Labourers into his Vineyard; to make the Harvest of the *Gospel* still more and more plenteous: Our *Religion* (ever since its first Plantation) has been in its Pilgrimage, travelling from one Country to another; from *Asia* to *Africa*, from *Africa* to *Europe*, from *Europe* to *America*: And he still *leads Captivity captive*, and sooner or later, he will conquer the whole World with the invisible Power of his Word and Spirit; and all the Nations of the Earth shall submit (*by degrees*) to the *Scepter* and Authority of his *Kingdom*. In a Word, he will, and does defend and protect us from the Power of Satan, and Prevalence of our own Lusts; unless we desire to become their voluntary Slaves and Vassals. They may indeed now and then tempt us to Sin, for the Probation and Improvement of our Graces; but we are all free Agents, and Christ has put us into a capacity (if we please) not only to resist, but to conquer and subdue them: And therefore if Sin, and the Devil get the upper hand and lead us Captives to Condemnation; 'tis not imputable to any impotency in the *Administration of Christ's Government*, but to our own Obstinacy and Cowardice: We are not, because we will not be happy. We proceed. Psal. 2. 8.

3*dly*. To the *Benefits* which flow from the Powerful *Administration of Christ's Kingly Office*: Of which take this following Account. Now it must be extremely happy for us Christians, that we have such a *King*, and live under the gracious Influences of that excellent *Government*, which I have describ'd to you in several Particulars. As *The Benefits resulting from Christ's Kingly Government.*

(1) *In*

(1) In reſpect of his *Abilities*: For 'tis ſaid prophetically of *our King*, *I have laid help on one that is*
Pſ. 89. 18. *mighty, and I will make him my firſt born, higher then the Kings of the Earth.* Some indeed have a fit *Capacity* to diſpoſe, but want *Power* and *Ability* to put their juſt Laws in Execution, for the Peace and Benefit of their Subjects. Others have Power more then enough, but want Wiſdom and Diſcretion to contrive and manage the Affairs of Government:
Coloſ. 1. 19 But 'tis ſaid of our *King*, that *it pleaſed the Father, that in him ſhould all fulneſs dwell*; Fulneſs, (in the abſtract) both of Wiſdom and Power, that he might diſpoſe and order the Concernments of his *Government*, for the Peace and Benefit of his People. Earthly Princes may make their Subjects great, but they cannot make 'em good: But ſuch is the *Power* of our abſolute and ſupreme *Monarch*, that he makes his Dependents firſt good, and then great; he makes them gracious here, and eternally glorious hereafter. For, when *he aſcended on high,*
Eph. 4. 8. *he led Captivity captive, and gave Gifts unto men*; and the Doors of thoſe heavenly Treaſuries are ſtill open to his Votaries and Servants. He diſtributes Grace in proportion to their modeſt Deſires and Neceſſities; his holy Spirit leads them into all Truth; inſpiring them with Love, Peace, Patience, Perſeverance, Joy in the Holy Ghoſt, and all other needful Graces which may qualifie 'em for Heaven, and make them glorious and happy for ever.

(2) The Government of Chriſt's Kingdom is *Monarchical*, the very beſt of all *Conſtitutions*; in which there's an abſolute Concurrence of all Power, Wiſdom, and Righteouſneſs, without any Corruption or Diminution: For, as *Chriſt is the Power of*
Pſa. 45. 6. 7 *God, and the Wiſdom of God, ſo the Sceptre of his Kingdom is a right Sceptre*; a Sceptre of Equity, and a Rod

Rod of Direction, say some Translations. And as he lays his Commands on his Subjects, so (which is peculiar to the Subjects of his *Kingdom* only) he gives them Directions, and furnishes them with Abilities to comply with, and obey all his Commands and Institutions. Besides, this *Monarchical* Government of Christ has these special Priviledges to distinguish it from all others. (1) 'Tis *Universal*; For he is the Head of the whole Body; he rules the Church Militant, and the Church Triumphant; us, who are here, and those who are gone to Heaven before us. (2) 'Tis *Spiritual*, he sets up his Throne in the Souls and Consciences of Believers, and does there effectually conquer and subdue all his and their Enemies. (3) 'Tis *Perpetual*; which is the greatest *Priviledge*, and best Property, that a well constituted Government can be capable of: For he ruleth by his Power for ever. All earthly Governments have been, and are subject to many Alterations, and Revolutions: Not only from one Person to another, but from one kind of Government to another; and 'tis very uncertain how long we may continue, either under this *Person* or Form of Government under which we live. But the Politie of Christ's Kingdom, as well as his Person are unchangable: For 'tis constituted and establish'd by such an unerring Wisdom, that a better cannot be devis'd nor desir'd; and 'tis supported by such an invincible Power, that all the Grandees on Earth, and in Hell shall never be able to destroy nor dissolve it: *Upon the Throne of David, and upon his Kingdom shall he sit for ever*, to order and establish it with Judgement and Justice, even for ever and ever. Luk. 1. 32.

(3) *Christ our King* has made an eminent Provision for the *Weal* and Safety of his *Subjects*: For he

he gives them the Aſſiſtances of the holy Angels in Heaven, and of his Miniſters and Paſtors on Earth: By whoſe Miniſteries, and the concurrences of his Grace, we are ſupplied with a ſufficiency of Wiſdom to make us Wiſe; of Holineſs to make us Good; and Righteouſneſs to make us Juſt: He affords us a ſure Protection, liberal Maintenance, and unſpeakable Rewards, for thoſe little Tributes and Fealties of Service which we pay him. In a word, his loyal Subjects can want nothing which may be requiſite for their Support and Convenience in this Life: But if they ſhould be at any time ſtraitned, by the want of theſe, he will enrich them more abundantly with ſpiritual and eternal Bleſſings. Let them but hold out a while with Patience and Perſeverance in well doing; and they ſhall have *Kingdoms* and *Sceptres* put into their Hands, and Crowns ſet upon their Heads, as Enſigns of their everlaſting Triumph.

(5) and Laſtly, It may be added as a conſiderable Benefit and Priviledge of *Chriſt's Kingdom*; that Satan's Power (as before) is daſht in pieces, and we are ſafe under the defence and Protection of this mighty *Monarch*. The other Enemies who oppoſe his Authority, and do diſeaſe and trouble us, are *Atheiſts* and *Infidels* without, and *Hereticks* and *Apoſtates* within the Church; and all theſe Adverſaries have no ſmall Advantage againſt us, from that innate Corruption and Concupiſcence in our own Bowels: but all the hurt that Chriſt our *King* will ſuffer them to do us, is only by ſome faint Encounters (now and then) to try and advance our Graces, and prove our Integrity. And tho' that laſt Enemy *Death* may be a preſent torture; yet cannot deprive us of that Bliſs, which ſhall certainly be the Reward of all his *Subjects* in another World:

World: For these Oppositions will rather further than hinder us in our Journey, and bring us perhaps sooner (however with greater safety) to the Haven and Happiness where we would be. We go on to the

4*th*. and Last Particular. Which is to make some *practical Improvement of this Point*, by way of *Application*. And *The Application of this Point.*

(1) Seeing that Christ our *King* is advanc't to this high and honourable *Office*: We are oblig'd (both in Duty and Interest) to pay that just tribute of Fear and Homage, of Love and Obedience, which is most deservedly due to so great, and so good a *Monarch*. And we are under the greatest Obligations to be most exact and uniform in our Services to him, since the very Angels in Heaven, and all other Creatures do not only acknowledge his Sovereignty over 'em, but do (in their several Capacities) send up Acclamations of Blessing & Praise unto him. Therefore, since we live under the happy Aspect, and most benign Influences of Christ's most admirable Government, let us renounce all other Powers and Interests whatsoever, if they come in Competition with him; and account of them as the most mischievous Enemies of our Peace and Safety: for Christ will admit of no Rivals; we cannot serve him and *Belial*, *God* and *Mammon*. When we obey others, it must be in Obedience and Subserviency to him. When he commands all other Obligations are superseded, which are either opposite to, or interfere with the Laws of his Government. He is absolute *Lord and King* over all, and therefore must be obey'd and reverenc't by all. Let us therefore cheerfully submit to the safe Conduct of his Heavenly *Government*; & be sincerely obedient to all his admi-

Mat. 6. 24.

Luk. 14. 33.

admirable Laws and Conſtitutions whatſoever: That his Majeſty, Power, and Wiſdom may be for us, and not againſt us; rather for our Support and Comfort, than our Confuſion and Deſtruction. *Serve the Lord with fear, and rejoyce unto him with reverence; kiſs the Son,* &c.

Pſal. 2. 11, 12.

(2) Our Obedience and Subjection to the Laws and Conſtitutions of *Chriſt's Kingdom*, may be further enforc't, by conſidering the extreme Danger and Hazard thoſe Rebels run upon, who hold out any diſloyal Fort; or encourage their Luſts and Appetites to war againſt him: For, who can conceal his Sins from Chriſt's all-ſeeing Eye; or withſtand the irreſiſtable Power of his Juſtice and Vengeance, when he is angry? Beſides, how inconſiſtent would it be for any Chriſtian to diſhonour him in his Practice, whom he has ſo often acknowledg'd to be his Lord? And how ſhall he be able to anſwer it to God and his own Conſcience, if he ſhould deny him, to whoſe Perſon and *Government* with repeated Vows in both Sacraments, he has ſo often and ſolemnly promis'd Fealty and Subjection? What a terrible ſight then muſt it needs be to the Wicked to behold him (whom they have ſo often pierced and crucified afreſh by their almoſt infinite Tranſgreſſions) ſitting upon the Throne of eternal Majeſty, and to have their moſt irreconcilable Enemy their Judge? But what infinite Terrour and Aſtoniſhment ſhall ſeize their deſperate and diſtracted Spirits, when that Judge (who came into the World, and was ſo extremely deſirous to ſave 'em, but they would not) ſhall pronounce the dreadful Sentence, *Depart ye curſed*, &c. *And theſe mine Enemies that would not that I ſhould reign over them, take them bring them hither, and ſlay them before me.* But on the other hand

2 Cor. 5. 10

Luk. 19. 27

(3) The

(3) The Consideration of Christ's Power and *Sovereignty* over us, will conduce much to the Interest and Satisfaction of all his obedient and loyal Subjects: For we are so happy under the gracious *Administration of this Government*, that all things are lawful to be done by us, which are not mischievous and unprofitable to us. All his Commands Counsels, Administrations, Chastisements, *&c.* are in some Respects beneficial to us; either in the Life which now is, or will be so in that which is to come. 1 Tim. 4. 8

And indeed, the dutiful Subjects of *Christ's Kingdom* are the only free Men in the World: Because they are the Masters of those turbulent and unruly Passions, which confine the Wicked to a worse slavery than that of *Egypt*. Besides, 'tis very considerable, that the *King* whom we serve *is no respecter of Persons*; but has an equal Regard to, and Kindness for the meanest, (if they be holy and virtuous) as the greatest of his Subjects. We are all not only his Workmanship by Creation, but the Purchase of his dearest Bloud by Redemption: and therefore without any Note of Distinction, he gives all true Believers indefenitely, the Title and Character of *Friends and Brethren*. Why then should poor Men be dejected at the narrowness of their Fortune, and the meanness of their Condition? If they will but endeavour to be good Christians, they are the *Friends* and *Brethren* of Christ, which is the greatest Preferment and Dignity in the World: All Crowns, Sceptres, Kingdoms, Honours, Estates, costly Apparel, numerous Attendants, and the like, are but trivial and sordid things, compar'd with the Dignity and Immunities of this Relation: for the Apostles did glory in this, more then in all things besides: Were willing Iam. 1. 25 Luk. 1. 48. Iob. 34. 19. 1 Ioh. 3. 1.

to

to endure the greateſt Fatigues, and undergo the moſt painful Drudgeries, that they might gain Chriſt. And therefore, whoſoever is not prepar'd in his mind, to quit all his Intereſt in this World, rather then diſobey or deny him, ſhall be rejected, as a Traytor and Rebel to his *Kingly Office* and Government. But

(4) If we do but cheerfully and obediently ſubmit to his Authority, and the gracious Conduct of his admirable Government, we need not fear the want of any Good, or the trouble of any Evil: For he has not only a ſufficiency of Power and Authority, and therefore able: but of Mercy and Goodneſs, and therefore willing to protect us, and provide for us. Nor have we cauſe to be afraid of any thing but God; and what can there be in the World to diſeaſe and diſturb us? Chriſt (as we have ſeen) has obtain'd an abſolute Conqueſt over Devils and wicked Men; and tho' they ſhould be too hard for us, yet he's too ſtrong for them; and we ſhall be more then Conquerers too, if we believe in and obey him. This was St. *Stephen's Aſylum* in a Shower of Stones, nor could any thing diſcourage him in the Conflict; becauſe he ſaw Chriſt ſtanding at the right hand of God, ready to deliver him out of his Enemies hands, and receive him into Glory.

2 Tim. 2. 11, 12. Rev. 3. 21. Act. 7. 55, 56.

Are we afraid of *Sufferings*? Here is a certain *Remedy* at hand; believe in Chriſt, and he will not only become our *King* to protect us, but our *Advocate* to ſave and exalt us in due time. Are we under a ſuſpition of Want? Our *King's* the Proprietor of the whole Univerſe, and the Diſpenſer of all good Things, *which pertain to Life and Godlineſs*. Are we afraid of any future Events? All the Concernments of this World are diſpos'd of, and ma-

nag'd

nag'd by his gracious and wise Providence; and in his Book are all our Members written. Let our Condition then be what it will, if we be sincerely religious, (as all the Subjects of *Christ's Kingdom* are) our Hopes may be buoy'd up with this assured Confidence, *that all things shall co-operate for our good*: And if Christ be for us we are safe, tho' the whole Fraternity of Devils & wicked Men should conspire against us. Rom. 8. 28

The Close.

We've seen what excellent things the Son of God has done for us already; and (if we be not awanting to our selves) we cannot fail of being eternally happy, under the gracious Influences and Conduct of his admirable Government. *We lie under most pressing and infinite* Obligations *then, to submit our selves entirely to the Guidance and Protection of so great a* Lord; *who bears to us the Bowels of a Man, and the tenderest Compassions of a Brother. We've inforc't all these Obligations to Holiness of Life, and newness of Obedience, by our Vows and Covenant in* Baptism; *we repeat them frequently in the* Lord's Supper; *and do oblige our selves still more and more by our renewed Choices and Promises, in* every Duty of Religion: *And we have in all these, and many other* Instances, *devoted our Selves, our Souls and Bodies entirely to his Service. How should we then, (in Conformity with the Design of this* Treatise) *make it the Scope and Aim of all our Desires and Endeavours, to be where Christ our great* Prophet, Priest, and King is. *And since he is gone to Heaven, to prepare a Place for us; let us make it the Endeavour and Business of our whole Lives; (according to the Rules laid down in* Joh. 14. 3 Phil. 3. 20

this Book) to diſpoſe and qualifie our ſelves for that Place. By which means we may not only live comfortably here, and ſolace our ſelves with the Peace of a good Conſcience, in doing the Duties of our Chriſtian Calling; But after this painful Life ended, we ſhall have the moſt perfect Conſummation of Grace, in the poſſeſſion of the Rewards of eternal Glory and Bliſs. Which God of his infinite Mercy grant unto us, for our bleſſed Saviour's *ſake. To whom with the Father, and the Holy Ghoſt, be aſcrib'd by us, and all the World, Bleſſing, and Glory, and Honour, and Power, and Thanksgiving, for ever and ever.* Amen.

A Morning Prayer for Families.

O Moſt Glorious and Eternal Lord God, the Father of Mercies, and the God of all Conſolations! thou art greatly to be fear'd in the Aſſembly of the Saints, and to be had in reverence of all that draw nigh unto thee. We thy unworthy Servants deſire with all Humility to acknowledge our immediate Dependance upon thee: for by thy Power we were made, by thy Wiſdom we are govern'd, by thy Goodneſs we are provided for, under thy Dominion we live, and we owe unto thee all that we have in this World, or hope for in the next.

And yet alas! we have made very unſuitable returns unto thy Bounty: For we have violated all thy juſt & reaſonable Commands, not only by our miſtakes and indiſcretions, by our ſudden, ſecret, and unobſerved Sins; but we have ſet at naught and trampled upon thy ſovereign Power and Authority, by our open, voluntary, deliberate, and actual Tranſgreſſions; to the diſhonour of thy glorious Name, the ſcandal of our holy Profeſſion, and the great encreaſe of our ſhame and ſorrow. Beſides, ſuch is the ignorance of our Minds, the ſtubbornes of our Wills, and the unruliness of our Affections, that we have been either wholly

ly negligent about, or careleſs and trifling in the performance of thoſe incomparably pleaſant Duties of our holy and excellent Religion: Whereby much of our precious Time has been wickedly miſ-ſpent, either in ſinful Recreations, or Idleneſs and Vanity. And to increaſe and aggravate our Guilt and Puniſhment, we have ſinned againſt many Judgements and Mercies, Vows and Reſolutions, the Light of thy holy Spirit, and the many checks and convictions of our own Conſciences: by all which, we have made and judged our ſelves unworthy of eternal Life.

Wherefore holy Father, we might juſtly expect the ſevereſt Reſentments of thy Wrath and Vengeance, in the moſt due and deſerved Puniſhment of all our Sins: But thou art a God of Mercy, and with thee is plenteous Redemption; thy Promiſes are full in Chriſt Jeſus to truly humble and penitent Sinners: We come with boldneſs therefore to the Throne of thy heavenly Grace, moſt humbly begging the Aids of thy holy Spirit; that with a deep Sorrow and hearty Contrition, we may ſtedfaſtly bewail all the Sins and Offences of our paſt-lives. Increaſe our ſorrow, and deteſtation of 'em ſtill more and more: Remove far from us all Security and Preſumption, Impenitence and unbelief, and all the ſad Remains of Apoſtacy and Diſobedience; and if it be thy gracious Pleaſure deliver us from temporal Puniſhments, however from eternal Death.

But ſince there's no hope of Mercy and Forgiveneſs, whilſt we continue in the Ways of Sin and Irreligion which lead to Hell and Damnation; let the ſenſe of our Vileneſs prevail with us to forſake and abandon all our Sins; ſo that we may never return to them again with any conſent, delight, or approbation. Forgive we pray thee whatever we have done, ſpoke, or thought amiſs; bury all our Iniquities in the bottomleſs Ocean of thy own Mercy and Forgetfulneſs, and our Saviour's Bloud; and for the ſake of his infinite Merits, deliver us from the

Guilt and Pollution, the Dominion and Punishment of all our Offences.

Lift up our Hearts we pray thee, above all the little and empty (yet alluring) Trifles of this vain and transitory World: Affect our Souls with a true and lively sense of our Duty and Dependance upon thee. Restore and renew in us that Health and Comfort, Joy and Peace, Freedom and Strength, Knowledge and Integrity, by the Righteousness of the second Adam, which we forfeited and lost by the Fall and Disobedience of our first Parents. Improve and cherish still more and more, those holy Resolutions of Growth and Perseverance in all Wisdom and Goodness; that neither Life nor Death, good Report nor bad Report, may obstruct our Obedience, nor separate us from thy Love. Conduct us safely thro' all the Changes and Varieties of this troublesome Life in Peace and safety; and dispose and qualifie us with such a holy and innocent Frame and Temper of Mind and Spirit, that we may live with, and enjoy thee for ever.

Send forth thy Light and thy Truth, and enlighten we beseech thee, all the dark Corners of the Earth, with the bright Beams of thy glorious Gospel. Bless more especially all Estates and Conditions of Men, in the Communion of thy holy Catholic Church: But we intreat thee more particularly for the increase of true Wisdom and Godliness in the Churches of these Kingdoms: We confess O Lord thou mightest justly remove thy Candlestick from us, and give it to a People more deserving than we; but as thou hast been pleas'd to magnifie thy Mercy hitherto in the wonderful Defence of our Persons, Religion and Government, notwithstanding the malicious Designs and wicked Contrivances of those fierce, fiery, and politic Spirits, who have ill will at our *Sion*: So, continue we beseech thee, the present Establishment in Church and State; with a Blessing upon both, to us and our Posterity for ever. Remember not against us our manifold Provocations, neither suffer the Plagues of *Atheism* and *Apostacy*,

cy, *Hereſie* and *Schiſm*, *Sedition* and *Rebellion* to ſhake the Foundation, or interrupt the Public Peace and Tranquility of this excellent Government: But unite us all to thy Self in the Bonds of true Faith and Hope, and in brotherly Love and Charity one to another.

To this End, we intreat thee for the Health and Preſervation of the King's moſt excellent Majeſty, *James* the Second, *&c.* and all the Royal Family; bleſs the whole Clergy, but him eſpecially whom thou haſt appointed to watch over us in this Pariſh; together with all the Nobility, Gentry, and Commonalty of this Realm; that they may all become active Inſtruments for the Advancement of thy Glory, the Safety and Preſervation of the King's Perſon, Honour, and Intereſt; and for the Comfort and Benefit of all his truly loyal, peaceable & obedient Subjects.

Viſit we pray thee with thy Grace and Bleſſing, all our Relations, Friends, and Benefactors; forgive the Injuries committed againſt thee and us, by all our Enemies; Comfort and Support all diſtreſſed Perſons, with the ſtedfaſt Belief of, ſure Confidence in, and a patient Submiſſion to thy divine Will and Wiſdom in all Straits and Sufferings whatſoever.

And now O Lord, we return thee moſt humble and hearty Thanks for all thoſe temporal and ſpiritual Bleſſings, which make the time of our ſhort abode in this Life more eaſie and comfortable to us: But let our Souls for ever love & adore, admire and praiſe thee, for thine infinite Goodneſs & Bounty in ſending thine own Son from the higheſt Region of Bliſs, to take our Nature upon him: Who (ſubmitting to all the Indignities of a ſorrowful Life, and the Injuries and Tortures of a painful and accurſed Death) has not only deliver'd us from the dreadful and damning Effects of our Sin and Diſobedience; but puts us thereby into an undoubted Capacity of being ſaved; appointing the Uſe of ſuch Means, and affording us thoſe moſt powerful Aſſiſtances, whereby we may live comfortably here, and be happy for ever.

We praiſe thee more particularly, for the Safety and Refreſhment of the Night paſt; and ſince thy Providence has bleſs'd us with the Light of another Day, keep our Souls and Bodies we beſeech thee pure and undefiled; and enable us to imploy it, and the whole reſidue of our Lives to thy Glory, and the real and mutual Benefit of of our ſelves and others: So that after the few Dayes and Nights we have to paſs in this World, we may be happily tranſlated from the ſhort and troubleſome Enjoyments thereof, to the raviſhing and immutable Pleaſures of a future and better Life. Grant theſe our moſt humble Supplications, and what thou ſeeſt further needful and convenient for us we ſincerely beg at thy hands, for the Merits of Jeſus Chriſt the righteous; in whoſe holy Name and Words we pray unto thee, Our Father, &c.

The Grace of our Lord Jeſus Chriſt, &c.

An Evening Prayer for Families.

O Lord, the Almighty Creator of the World, and the merciful Redeemer of Mankind, who ſeeſt our down lyings and uprisings, and to whom the Darkneſs and Light are both alike. Thou art a God of Infinite Purity and Holineſs; nor can any thing be added to thy admirable Perfections and eſſential Glory, by us or any of thy Creatures: for thou reproveſt thy Angels of Folly, and the Heavens are impure before thee; much more might the ſenſe of our wretched Eſtate and Condition make us juſtly aſham'd and afraid to offer unto thee any Sacrifice; yet in great Mercy to our Souls thou heareſt Prayer, and thy Power and Goodneſs are every where manifeſt in the viſible Adminiſtrations of thy Providence. We beſeech thee therefore to accept of this Evening Oblation of our Souls and Bodies, which we deſire with all Humility to preſent a holy, living, and acceptable Sacrifice unto thee, thro' Jeſus Chriſt.

We do confeſs O Lord, and in great bitterneſs of Spirit lament and bewail our deteſtable Impiety, Unworthineſs,

neſs, and hardneſs of Heart, in that we have wilfully trampled upon thy Sovereign Power and Authority; by violating and tranſgreſſing thy juſt and reaſonable Commands, rejecting all the bountiful Tenders of thy Grace and Mercy, and obſtinately deſpiſing the Riches of thy Forbearance and long ſuffering Patience which ſhould lead us to Repentance. But thou haſt graciouſly ſpar'd us hitherto when we deſerved Puniſhment, and in the midſt of Judgement thinkeſt upon Mercy. Wherefore O Lord, thy Mercy is our Sanctuary, and unto thee do we flie for Succour. Let the ſenſe of our Vileneſs poſſeſs us with an holy Indignation againſt our Selves; and give us Grace to look back upon the Offences of our former Lives with that horrour and regret, hatred and deteſtation, that neither our vile Luſts, the illuſions of Satan, nor the alluring Enticements of this vain and tranſitory World may prevail with us to neglect the great Concernments of Eternity.

And for the perfecting of our preſent and future Happineſs, we beſeech thee O heavenly Father to be gracious and merciful unto us in the forgiveneſs of all our Sins. Pardon the vanity and impurity of our Thoughts; the ſinfulneſs of our prophane, idle, and impertinent Words; and the Impurity, injuſtice, and Impiety of all our Actions. Purge our whole Nature from the Stain and Pollution of the Old-man; not only from groſſer preſumptuous Sins, but even from our private Slips, and more ſecret Corruptions. Sanctifie us throughly by thy holy Spirit and we ſhall be clean, waſh us in thy Sons Bloud and we ſhall be whiter than Snow: Bleſs all our Endeavours of Reformation; and let the redundant Satisfaction of our meritorious Advocate and Interceſſor prevail for our Releaſe and Reſcue, for thy Grace and Acceptance.

Fix our thoughts, our hopes, and deſires on Heaven and heavenly Things. Make us watchful over our Ways, and enrich our Underſtandings and our Wills with the love of Goodneſs and Knowledge of thy Truth. Mortifie

fie and ſubdue all our luſtful Appetites and Paſſions by the Operation and Prevalence of thy Grace; that we may ſubmit our Selves entirely to the gracious and ſafe Conduct of rectified Reaſon and Religion. And to this end, we beſeech thee ſtrengthen our Faith, confirm our Hope, and give us a daily increaſe of Charity; that we may ſerve thee ſincerely, fervently, and conſtantly, in Righteouſneſs and true Holineſs all the days of our Life. Enable us to increaſe ſtill more & more, and perſevere in all the Inſtances of Piety & Virtue; that by adding Strength to Strength, and one degree of Grace unto another, we may have a comfortable Well-being in this Life, and in the World to come Life everlaſting.

We implore thy Mercies alſo for the Peace and Happineſs of all Mankind. Bleſs thy Church univerſal, but more eſpecially that part of it to which we ſtand ſo nearly related in theſe divided Kingdoms of great *Brittain*, and *Ireland*. Remember not O Lord, our crying Sins, nor the Iniquities of our Forefathers, whereby theſe Nations have been involv'd in Bloud and Ruine, and do ſtill cry aloud againſt us for Vengeance: But our of the Bowels of thy tendereſt Mercy, and for the ſake of our Compaſſionate Redeemer, let thy heavy Wrath and Judgements be turned away from us.

Bleſs our gracious *Sovereign*, and all the *Royal Family*; endue him with the Spirit of Wiſdom and ſound Judgement in thy Fear, and make him ſucceſsful in all his Undertakings, for the Advancement of the true Honour and Intereſt of the eſtabliſht Religion, his Subjects Peace, and his own Safety; Give a plentiful Portion of thy Grace and Spirit to all the ſeveral Stewards and Diſpenſers of thy holy Myſteries; whether they be *Arch-Biſhops*, *Biſhops*, or other ſubordinate *Prieſts* and *Deacons*: but more particularly to *him*, whom thou haſt intruſted with the more immediate Care and Inſpection over our Souls in this Pariſh: Enable them to feed their Flocks with true Wiſdom and Knowledge; that after a plentiful Converſion of Sin-

Sinners from the Errour of their Way, they may ſhine like ſo many Stars in thy Kingdom and Glory for ever and ever. And let the ſame holy Spirit we moſt humbly beſeech thee, ſanctifie and direct all the *King's Councellors*, *Judges*, *Magiſtrates*, and *Miniſters* whatſoever, that they may be all faithful and zealous in their ſeveral Stations and Callings, for the Maintenance of thy true *Religion*, the Encouragement and encreaſe of Piety and Juſtice, and brotherly Love and Unity amonſt us.

And now O Lord, as we have pray'd unto thee for the ſupply of all temporal and ſpiritual Wants; ſo we beſeech thee to accept of the hearty Return of our moſt affectionate Praiſe and Thankſgiving, for the abundance of thy Grace and Mercy vouchſafed to our Souls and Bodies. We bleſs thee for our Creation, Preſervation, and manifold Deliverances from Temptation, Sin and Danger; for all the comfortable Motions of thy holy Spirit, and the bleſſed effects thereof in our Lives and Actions; for our Health and Liberty, Peace and Proſperity: But above all, let Heaven and Earth praiſe thee, for thine infinite Love and Compaſſion to our miſerable Nature, in the Incarnation of our Lord Jeſus Chriſt; and herein we praiſe thee more particularly for his Merits and Interceſſion, his Doctrine and Example, the benefit of Repentance and promiſe of Pardon; for thine unwearied Patience, and paſſionate Entreaties to ſave us from Sin and Ruin: for all the bleſſed Opportunities of Grace and Mercy in this Life, and the aſſured hope of a bleſſed Immortality in that which is to come.

Finally we beg the Aſſiſtance of thy good Providence, which hath watcht over us, and preſerved us this Day, to defend us this Night alſo. Refreſh our wearied Bodies with comfortable Reſt and Sleep, and keep our Souls and Bodies from the Violence and Malice of the Spirits of Darkneſs, from all evil Accidents and illuſive and filthy Dreams: So, that if thy good Providence bring us to the Enjoyment of another Day, we may ſerve thee faithfully

ly and sincerely; both in the business of our Callings and Religion. Take us not out of this World we pray thee, till thou hast dispos'd and qualified us for the happy and eternal Enjoyment of a better; and let thy merciful Kindness be our Support and Comfort in the whole remaining part of our Lives. In confidence whereof we recommend our Selves & Ours to thy gracious disposal in Christ Jesus; in whose most holy Name, and prevailing Words we beseech thee to hear us,

Our Father, &c.

A Morning Prayer for a Private Person.

O Most merciful and gracious God, the Fountain of all goodness and blessing, of life and peace, of plenty and pardon; thou art greatly to be feared and had in reverence of all that draw unto thee: Wherefore I humbly beg the assistance of thy Grace at this time, to sanctifie and enliven my Devotions; that I may pray with the Spirit, and pray with the Understanding also.

*For I must confess O Lord, to my great shame and sorrow, that I am a most vile and sinful Creature, less then the least of all thy Mercies, and lyable to the severest of thy Judgements: All the Powers and Faculties of my Soul, and Members of my Body are polluted with the contagion and filthiness of Original Sin; I am clothed with Iniquity as with a Garment, and my Transgressions are gone over my head like a sore burden too heavy for me to bear. I have sinned in every Circumstance, in every Condition and Imployment of my whole Life; not only in my youth and days of ignorance, but in my more discerning and riper years: Insomuch, that there are few sins which I have not either actually committed, or at least been inclined to, to the great increase of my present Misery, and future Condemnation. * Besides, vile Creature that I am, I have been so miserably intangled in the snares of Sin and Wickedness, as to be hurried on, either to the wilful neglect of the Duties of Religion,*

* Here mention your particular sins, as

ligion, † or those I perform, are done with so much indifference and formality, hypocrisie and distraction, coldness and indevotion, that even my Prayers and other religious Performances are not seldom turned into sin: And to render all my Transgressions out of measure sinful, the guilt of 'em has been hugely aggravated and encreast, ‖ by the Commission of 'em from time to time, against the clearest Convictions of thy Word and Spirit, & the Testimony and many checks of my own Conscience; notwithstanding my many solemn Vows, and Resolutions to the contrary.

† Here confess your particular Omissions of, and Failings in Duty.

‖ Here consider the circumstantial Aggravations, as when; how often, where, &c.

Wherefore holy Father, thou mightest justly enter into Judgment with me; and if thou shouldest be extreme to mark what I've done amiss, I should not only be of all Men, but of all Creatures the most miserable: But with thee is mercy and forgiveness, and because thy fatherly Compassions fail not, therefore I am not consumed; thou passest by the Transgressions of thy Servant, and retainest not thine Anger for ever.

Let the abundant Merits of thy Son and my most merciful Redeemer, make a full and satisfactory Atonement for the Sins and Offences of my whole Life; and for his Righteousness sake, deliver me I beseech thee from the Guilt and Stain, and from the Power and Punishment of all my reigning Lusts, which I have hitherto indulg'd, and cling about me. * Enable me to subdue and overcome all those Follies & Indiscretions, the unreasonable Cares and unrelenting Affections, that remisness and indisposedness in Duty, † whereby I've been so miserably led captive hitherto, to the great dishonour of my holy Profession, the Scandal of others, and the extreme trouble and disquiet of my own sorrowful and afflicted Conscience. Rescue me from those many alluring Temptations, which are daily perplexing me in every Condition of life

* Here mention the Sins to which you are most inclin'd, and pray earnestly against them.

† Here mention and pray against your several indispositions to Duty.

life, ‖ or give me a Sufficiency of ſpiritual Strength, when they aſſault me to overcome them; leſt my Enemies prevail againſt me, and lead me unawares into the Pit of Deſtruction and endleſs Perdition.

‖ Here mention the Temptations which do oftneſt aſſault you.

For this end, I humbly beg the Aids of thy holy Spirit, to purifie my whole Nature, and diſpoſe me for the moderate uſe of all thy Creatures: Inform my Judgement with the uſeful Knowledge of thoſe Truths which are neceſſary to be believed and practic'd; rectifie my Will, and ſanctifie my Affections, that I may ſo love and fear, truſt and hope, deſire and delight in thee above all Things; that all my Thoughts, Words, and Works may ſhew forth thy praiſe, who haſt call'd me from the dark Regions of Sin and Ignorance to the marvellous Light of thy pure and undefiled Religion. Give me Grace to improve every Opportunity and Bleſſing thy good Providence has intruſted me with; that when thy Meſſengers, Death or Judgement ſhall put an end to all the tedious Cares and troubleſome Concernments of this mortal Life, I may be clothed upon with a glorious and bliſsful Immortality.

Bleſs thy holy Catholic Church, but more eſpecially the Churches of theſe Kingdoms: Bleſs the King's Majeſty, the Royal Family, the Clergy, Nobility, Gentry, and Commonalty of this Realm. Let all my Friends, Relations, and Benefactors, particularly * the Family wherein I live, &c. receive the Benefit of my Prayers. Bleſs them in their Bodies with the Comforts of Health and Peace, Liberty and Safety; and in their Souls with ſound Judgements, holy Affections, and heavenly Diſpoſitions, that their Lives and Practices may be unblameable before thee, & in the ſight of all men.

* As Father, Mother, Husband, Wife, Children, &c.

And now O Lord, I beſeech thee accept of the Tender of my moſt humble and hearty Thanks, for thoſe innumerable Bleſſings by which I live, and am provided for: Thou haſt given me Food and Raiment, Liberty and Friends, † &c. and by thy merciful Providence haſt wonderfully preſerved me yet alive

† Here mention the temporal Bleſſings God's Bounty has be-

alive amidst the innumerable Assaults of my bitter and malicious Enemies. But chiefly O Lord, I praise and magnifie thy holy Name with all my Soul and all my Strength, for the miraculous Incarnation of our Lord Jesus Christ, for the Revelation of thy Will, the Satisfaction which he made, and the Ransom which he paid not only for mine, but the Sins of the whole World; for the sanctification of my Nature by the Grace of his holy Spirit, the admirable Comforts and Refreshments of his Body and Bloud, the conquest over all his and mine Enemies; for his powerful Intercession, and the gracious acceptance of my Prayers and Person before God, &c. For which and all other temporal and spiritual Mercies my Soul shall magnifie the Lord, and with the best Faculties I have, I will bless and praise him for ever.*

stow'd on thee and thine.

* Spiritual Mercies.

Finally, O Lord I beseech thee, preserve me in a perpetual Remembrance of those manifold and undeserved Favours thy Bounty has bestowed upon me and mine: And as thou hast wonderfully preserv'd me hitherto, and particularly from the dangers of the Night past: so keep me this Day, and for ever from all Sin and Mischief. Let the Love of Christ be always in my heart, and in my thoughts, and as he is my hope, so let him be for ever my rule and pattern to walk by: That by by a sincere and faithful Discharge of the several Duties of my Calling and Religion both to God and Man; I may enjoy a comfortable and prosperous well-Being in this Life, and in the World to come Life everlasting. To which the Lord of his infinite Mercies bring me and all his People, thro' the Merits of Jesus Christ. In whose Name and Words I continue to pray unto thee, Our Father, &c.

An Evening Prayer for a private Person.

OH eternal God! the Father of Men and Angels, whose Glory is far above the Heavens, and by whom the lower World is establisht in a Wonderful Order, making the Day and Night to succeed each other: Thou excellest the praises of

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all thy Creatures, and hast no need of our Services, neither can any thing be added to thy infinite Perfection: yet in great Mercy thou hearest Prayer, and thy Power and Goodness are abundantly manifested to the meanest of thy Servants, who call upon thee in Faith and Sincerity. In confidence whereof I most humbly implore the gracious Assistance of thy holy Spirit, and be pleased to accept of such Prayer and Service as thy Bounty shall enable me to perform.

But the sense of my sinful Estate and Condition might justly make me afraid to speak of thy holy name; since I have so wilfully and wickedly abused thy Goodness, affronted thy Clemency, resisted thy Power, undervalued thy Wisdom, trespassed upon thy Patience, and stopt mine Ears against all the charitable tenders of Mercy and Salvation. Insomuch, that thro' this senseless Stupidity and unreasonable Folly, my heart is become proud and unmortified, sievish and disobedient, lustful and intemperate; & so wholly intangled in the snares of Sin & Wickedness that I am utterly unable to resist or flie from 'em: For I am daily prevailed with, by my brutish Appetites and Passions to commit those Sins which thou hast forbidden, * &c. and to ommit those Duties which thou hast commanded; † even contrary to the most convincing Attestations of rectified Reason and Religion: For which heinous and innumerable Offences, thou mightest justly long ere this, have given me my portion in the horrours and sorrows of a sad & miserable Eternity.

* Here confess thy particular Sins committed.

† And the Duties omitted.

But thou delightest in Mercy, and thy loving kindness has been abundantly manifested hitherto, in sending thy Son and Spirit, not to call the Righteous but Sinners to Repentance. Come Lord Jesus, and say unto my Soul I am thy Salvation, and my Leprosie shall be healed. Think upon thy Mercies holy Father, consider thy Son's Blood and Obedience, and accept of my sincere Contrition and unfeigned Repentance for his Names sake. Touch my frozen heart with the Finger of thy Omnipotence, dissolve it into those Tears which may so wash my polluted Conscience, that thy love may refresh me, that thy presence may revive me, and the Garments of heaviness will be

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turned into the white Robes of Praise and Exaltation. Oh let me hear the joyful News of a merciful Pardon from thy gracious Lips, that the Bones which thou hast broken may rejoyce. Stretch forth thy hand O Lord, to save a poor miserable and sinful Creature from the power of Sin and Satan, and the pain and peril of hell torments: Keep me unspotted from the World, that my Thoughts and Affections may not be drawn away from thee by the deceitful Pleasures, unmanly Desires, and unworthy Designs of this vain and transitory Life. Support me under the many Temptations and Pressures, which thy good Providence may order and appoint, for the tryal and improvement of my Graces, or the punishment of my Sins. Teach and enable me to be truly watchful in all my Ways, and so keep the door of my lips, that I may not offend in Thought, Word, or Deed, either against the Laws of Piety, Temperance, or Charity.

Supply my outward wants with health, safety, and success, in my honest Calling and lawful undertakings; give me true Friends, and other temporal Blessings, so far as thou seest them needful and convenient for my Support and Comfort. Guide me with thy Wisdom in the Way wherein I am to walk, cloth me with thy Sons Righteousness, and seal me with thy holy Spirit, unto the Day of Redemption: that I may not be cast out of thy gracious presence with Hypocrites and Unbelievers: And since thou hast been pleas'd to enrich my Soul with divine and excellent Faculties, so enable me to imploy 'em entirely to thy Service, that neither Death nor Judgement may overtake me unawares.

And seeing thy Mercy O Lord is over all thy Works, I beseech thee to be gracious to all Mankind. Bless the universal Church, especially the Churches of these Kingdoms: And herein I intreat thee for all temporal and spiritual Mercies, for the guidance and safety of the King's most excellent Majesty, the royal Family, and the whole Clergy of this Realm; but particularly for the Guide and Pastor of our Souls in this Parish. Bless all the Nobility, Gentry, and Commonality, in their several Capacities and Callings. Be favourable and gracious to all my Relations, Friends and Be-

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nefactors; and extend thy Mercy and Goodneſs to all (even my moſt inveterate and malicious) Enemies. Be propitious to thoſe who want the bleſſings and comforts which I enjoy: ſtrengthen the weak, confirm the ſtrong, inſtruct the ignorant, deliver the oppreſſed, relieve the needy, pity and ſupport the Fatherleſs and Widow, and bring us all by the Waters of Comfort, & in the Ways of Religion to thy Kingdom of reſt & Glory.

The holy Angels and Saints in heaven praiſe thee O Lord, extol thy Power, bleſs thy Goodneſs, and are aſtoniſhed at thy Wiſdom; the whole Earth is full of the Riches of thy Grace and Mercy. But thou haſt bleſt and oblig'd me more eſpecially, by all the endeared Expreſſions of love and bounty in my Creation, Preſervation, and all the Mercies and Comforts of this Life; but above all by the infinite Riches of thy Grace and Goodneſs, in ſending thy Son to purchaſe my Peace and Pardon at ſo dear a price as the expence of his own bloud: And herein I thank thee with all my Soul, for his miraculous Birth, his moſt holy and innocent Life, for his bitter Agony and Paſſion, his Glorious Reſurrection and Aſcenſion, and his ſovereign Power and Authority over all the Creatures; for the ſprinkling of his Bloud, and his Interceſſion with the Father for us, and for the coming of the holy Ghoſt; for all the bleſſed Opportunities of Grace and Salvation here, and aſſured hope of eternal Glory hereafter. And to all thy other Mercies and Bleſſings thou haſt graciouſly added the Protection of me and mine in our Perſons and Poſſeſſions this Day; from all Caſualties and ill Accidents, from the power & prevalence of our Enemies, and from thine infinite Wrath and Vengeance which might have deſervedly fain upon us. In like manner I beſeech thee preſerve my Soul and Body from all the Malice and Violence of the Spirits of Darkneſs, and ſuffer not any vain Thoughts or Dreams to diſturb or enſnare me. Bleſs & ſanctifie my Sleep that it may be temperate, holy, and ſafe, and that I and all thine may be refreſhed from time to time with wholeſome and moderate Reſt; that both our Souls and Bodies may not only ſerve thee with a never failing Duty, but that whether we wake or ſleep, live or die, we may be thine in Chriſt Jeſus.

Our Father, &c.

FINIS.

Mary Harison